WORLD CALL

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"HOPE RESTORED"

Religious Segregation
—Harold E. Fey

A Day at South Gate
—Margaret Lawrence

The Making of a Missionary

March, 1949

Price, 20 Cents

March, 1949

Vol. 31 No. 3

WORLD CALL

International Magazine for Disciples of Christ

The Cover

Eager expectancy is in the eyes of this mother and child, two of 549 Displaced Persons brought to the United States recently on the transport Marine Flasher. Looking through the porthole as the vessel lands, they get their first glimpse of their promised land. Displaced Poles, Mrs. Mychaglo Lisewycz and her daughter Halyna, are going to a home in East Haven, Conn. The father is a farmer. This striking photograph was made by Gordon N. Converse, staff photographer of the *Christian Science Monitor.*

Hidden Answers

1. What is happening to the Sonnenberg Home?
2. Who was the author of a historical document written by a physician 1900 years ago?
3. How can church members be of assistance to DP's?
4. In what way is the Mungeli school meeting temporarily its need for new space?
5. What is meant by "internship" for missionary candidates?
6. How does the day begin at a school in Nanking?
7. How did the American embassy in China aid the missionaries?
8. Who were the first two men to go to Congo as Disciples' missionaries?
9. How was the World Day of Prayer observed at S. C. I.?

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Global Highlights

News of the World Through the Eyes of the Church

Missions Group Rejects National Council Plan

BUCK HILL FALLS, PA. (RNS).—After lengthy debate, the Foreign Missions Conference of North America, in its 55th annual meeting in January, voted against affiliating with the proposed National Council of Churches of Christ in the United States.

The proposed Council, scheduled to be formally organized in 1950, was originally planned to embrace eight Protestant interdenominational bodies including the Foreign Missions Conference, comprising 102 missionary boards.

Among other actions of the Conference were passage of resolutions calling for a halt in the European Recovery Plan aid to the Netherlands until it "complies with all the demands made by the UN Security Council"; commending the United States Government for its policy in the present Indonesian emergency; urging release of Indonesian Republic leaders "to take up again the governing of their territory"; urging the member boards to work for passage in the present Congress of the Judd bill for equality in naturalization and immigration; and calling upon Congress to amend DP legislation to make it more workable.

Federal Council Asks Increased Aid to DPs

NEW YORK (RNS).—Congressional action for "more prompt and equitable assistance" to displaced persons was urged in a series of recommendations adopted by the executive committee of the Federal Council of Churches in a January meeting. The Council's Department of International Justice and Goodwill was authorized to present its ten recommendations to church agencies and to Congress. Churches are being called upon by the Federal Council executive committee to "redouble their efforts to secure jobs and housing essential to the resettlement of displaced persons."

Foreign Missions Conference Elects Officers

RNS Photo

New officers of the Foreign Missions Conference of North America, elected at the fifty-fifth annual meeting of the conference, are shown grouped around Dr. Cyrus M. Yocum, chairman. Dr. Yocum is executive secretary of the foreign division of The United Christian Missionary Society of Disciples of Christ. Seated at left is Dr. C. C. Adams of the National Baptist Convention, vice-chairman. Seated at right is Mrs. Hugh D. Taylor of the United Church of Canada, vice-chairman. Standing are Miss Henrietta Gibson of the Women's Division of Christian Service, Methodist Church, treasurer; and the Rev. Byron S. Lamson, Free Methodist Church of North America, recording secretary.

Cincinnati Convention to Include New Events

INDIANAPOLIS. — The Centennial Convention of Disciples of Christ to be held in Cincinnati, October 25-30, will feature several events new to the International Convention program.

In addition to the various anniversary observances depicting the beginning of Disciples work in missions and education, special services will include: a commissioning of new missionaries by The United Christian Missionary Society; a service of recognition for the 2,000 recruits for full time Christian service who have been enlisted during the Crusade; and a Sunday night service of ecumenical worship in which many religious bodies will join with the Disciples in a demonstration of the growing trend toward Christian unity.

Convention music will be coordinated by Miss Pauline Osterling of Austin Boulevard Christian Church, Oak Park, Ill. Mrs. Rosa Page Welch, Chicago, will lead convention singing and serve as one of the soloists.

Principal Robinson Heads British Group

BIRMINGHAM, ENG.—Principal William Robinson of Overdale College, editor of *The Christian Advocate,* was recently appointed chairman of the Faith and Order Department of the British Council of Churches. About 20 leading representatives of various Protestant communions in Great Britain are active in this department.

Home Missions Congress To Be Held in 1950

BUCK HILL FALLS, PA.—The Home Missions Council of North America, in its annual meeting at Buck Hill Falls, began to lay plans for a Home Missions Congress in January 1950. The event is being shaped to provide a popular demonstration of home missions work and will call attention to mission policy for the next ten years.

Dr. Mark A. Dawber, executive secretary of the Council, told the annual meeting that "Protestantism is missing a big evangelistic opportunity by turning its back on low-income groups." Dr. Dawber said Protestant groups should insist upon the protection of civil rights of all racial groups, assimilate, wherever possible, minorities into established churches, and remove such causes as poverty, which keep groups dependent.

The Home Missions Council voted "overwhelmingly" to affiliate with the proposed National Council of Churches of Christ in the United States, according to the Missions Public Relations office, New York.

College Students Attend Ecumenical Conference

LAWRENCE, KAN.—The first ecumenical conference of the United Student Christian Council, held at the University of Kansas late in December, was attended by students from thirty-two countries and fifteen Protestant communions. Among the students who came together for study of world churchmanship, were 125 Disciples, 15 of whom took part in leadership of discussion groups and other sessions.

In connection with the national conference were held meetings of the Ecclesia of the Disciples Student Fellowship and a joint meeting of Baptist and Disciple delegates.

Baptists, Disciples In Joint Evangelism Project

CLEVELAND.—A city-wide evangelistic crusade was carried on in Cleveland, Ohio, in February as a joint project of the Baptist and Disciple churches there. At a rally, opening the campaign, speakers were Dr. E. L. Pruden, pastor of First Baptist Church, Washington, D. C., and Dr. Franklin Minck, pastor of High Street Christian Church in Akron, Ohio. The project, which included house visitation by 1,000 workers, was directed by Dr. Arthur C. Archibald, director of evangelism for the Cleveland Baptist Association, and Dr. Lyle Newman, Indianapolis, national city director of evangelism for Disciples of Christ.

Officers Chosen by Home Missions Council

RNS Photo

Dr. Truman Douglass (left) of New York, executive vice-president of the Board of Home Missions of the Congregational-Christian Churches, was elected president of the Home Missions Council of North America in its annual meeting at Buck Hill Falls, Pa., in January. Other officers, left to right, are: Miss Eleanor K. Purves, first vice-president, Miss Edna R. Howe, treasurer, and James Z. Nettinga, recording secretary. Miss Purves is vice-president of the Board of National Missions of the Presbyterian Church in the U.S.A.; Miss Howe is treasurer of the Women's American Baptist Home Mission Society, and Mr. Nettinga is secretary of the Board of Domestic Missions of the Reformed Church in America.

Modern Architecture Urged for Churches

NEW YORK. — Present trends in church design were considered at the North American Conference on Church Architecture, held in New York City in January. Charles J. Betts, advisory architect for the Board of Church Extension of Disciples of Christ, attended the conference and reported that the majority of church architects present expressed the feeling that old line historical styles of Gothic and Colonial architecture are slowly giving way to modern functional design.

Dr. Joseph Hudnut, dean of the College of Architecture at Harvard University, addressing the conference said, "A modern church can be functional and at the same time achieve dignity. In clinging to Gothic architecture, American churches are out of tune with the modern age."

Special Days

March

Mar. 4 World Day of Prayer
Mar. 6 World Missions Day
Mar. 20-Apr. 17 Gateways to New Life Project

April

Apr. 10-17 Easter Week of Prayer
Apr. 17 Easter
Apr. 17-June 5 Easter to Pentecost Stewardship Emphasis

Liston Pope Named Dean of Yale Divinity School

NEW HAVEN, CONN. (RNS).—Dr. Liston Pope, minister of the Congregational-Christian churches, has been appointed Dean of the Yale Divinity School to succeed Dr. Luther A. Weigle, who will retire on June 30 after serving as Dean of the school for 21 years. He assumes his duties as Dean at the opening of the second semester.

In February, Dr. Pope took a leave of absence to study race relations in Liberia and South Africa. A member of the Department of Race Relations and the Department of the Church and Economic Life of the Federal Council of Churches, Dr. Pope said, "Theological schools must send ministers out to specialized, competent service in programs of relief and reconstruction, in areas of racial, industrial and international relations, in the rehabilitation of the family

and reorientation of education."

Disciple Will Head Biblical Instructors

NEW YORK (RNS).—Professor S. V. McCasland, Dean of the Disciples Bible Chair at the University of Virginia, was elected president of the National Association of Biblical Instructors in its annual meeting at Union Theological Seminary in December. The association is composed of college and seminary instructors in the field of religion.

Protestant Schools Seized by Argentine Government

BUENOS AIRES.—President Peron has recommended to the Argentine Congress a bill making obligatory the naturalization of aliens living in the country two years or more. The government is taking over private social agencies, especially those maintained by Protestants. The Morris Philanthropic Schools and the Alba Home for Children have been seized and the personnel given notice of discharge. Dr. Morris was an Anglican minister long honored in Buenos Aires. His church, which was a part of the school, has been expropriated and handed over to the Catholic hierarchy. The Methodist orphanage is also to be taken, according to a notice received by its staff.

Christian Colleges Carry on in China

NEW YORK.—The thirteen Christian colleges in China announced in January that they were planning to carry on their work although Communist armies had taken over most of North China and were then battering down the Nationalist defenses in Central and East China. The announcement, made through the United Board for Christian Colleges in China, indicated that the schools were "operating in a psychological atmosphere that is amazingly calm and hopeful under the circumstances." The schools declared their intention to continue as long as they were allowed sufficient academic and religious freedom to pursue their work in accordance with their basic Christian purposes.

Methodists Ask End of Draft in 1950

CHICAGO (RNS).—Termination of the peace-time draft when the present law expires in 1950 was urged here by the Commission on World Peace of The Methodist Church.

The commission's action came in a resolution which cited the "unequivocal opposition" of the General Conference of the denomination to universal military training in time of peace.

At the same time, the commission declared that the "policy-making powers of government, now largely entrusted to military men, be restored as speedily as possible to civilian leadership."

A demand was made by the commission that the Marshall Plan be restricted "to its original objectives of relief and rehabilitation" and not be permitted to become "a military lend-lease program for the rearming of Western Europe."

World Order Conference Convenes at Cleveland

INDIANAPOLIS. — A national study conference to evaluate the churches' program in world order and to consider what actions should be taken to offset growing tensions in international relations has been called for March 8-10 at Cleveland, Ohio, by the Federal Council of Churches. Disciples of Christ have been assigned a quota of 15 delegates. A series of follow-up conferences in more than 20 cities is planned for April, May, and early fall.

Beneath the Spire

ORCHID growing made a beautiful hobby for Clint McDade of Chattanooga in the beginning, eight years ago. His Central and South America orchid hunting trips, his extensive library of pictures and the culture of this exotic flower increased his enthusiasm to the place where the hobby had to become commercial in order to survive. He also owns an orchid house in England.

Mr. McDade

Mr. McDade, once a pupil in The School of the Ozarks, graduated from Valparaiso University. His wife is Eureka - educated Grace Everest of Oklahoma City. They are the parents of a daughter and two sons, all married and rearing families of their own.

Members of First Christian Church, the McDades are active in many phases of church life in Chattanooga and carry a great interest in our brotherhood program.

* * * *

MRS. D. F. JORGENSEN, member of First Church, Alhambra, California, recently elected one of the vice-presidents of United Council of Church Women, is a capable and enthusiastic church worker. A registered nurse, born in Missouri, girlhood spent in Oregon, educated in California, very active in women's work as well as general church work, she has held responsible positions in state and national organizations for the Disciples as well as for interdenominational agencies.

Mrs. Jorgensen

An outstanding Bible class teacher, with unusual speaking ability, she contributes greatly to work at All Peoples, Avalon Community Center, and other community projects.

* * * *

GERALD BERNEKING, the past eight years pastor of First Church, Colorado Springs, received his education (and his wife) at Drake University. For the past 15 years he has been active in the religious education work of our brotherhood: conference dean, youth assembly speaker, member of Curriculum Committee of the United Society, member of committee to restudy education program of the brotherhood.

Mr. Berneking

In Colorado Springs he is a member of Town Hall Forum committee, president of Community Chest, and active in other civic affairs.

His congregation accepted all Crusade goals and has already raised its financial goal of $16,500. He is giving considerable emphasis to Christian family life in the entire church program. —BELL RINGER

WORLD CALL

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Progress in Free India

MANY were the predictions of intolerance and strife which would obtain in India when once the firm hand of imperial rule was removed. Such predictions were unhappily fulfilled in part in the tragic Moslem-Hindu outbreaks of the first few months of freedom. Then, last year, the death of Mr. Gandhi was a major factor in restoring his countrymen the heritage of peace and tolerance which he regarded as their right.

Long strides have been taken by Free India in the past year. The inherent right to "practice, preach and propagate religion" has been proclaimed. Untouchability has been outlawed. It is not assumed that these and other laws will be at once effective in the life of the villages, any more than kindred laws are self-operative in the United States. But India is on her way. A year ago, in the Central Provinces where Disciples of Christ carry on Christian work, it was illegal to change one's religion without the sanction of a magistrate. Now that law has been repealed. India's way, under the enlightened leadership of men like Nehru, is the way of progress, peace, and tolerance.

"Religious Segregation"

HAROLD E. FEY in an article in this issue on "Religious Segregation" discusses the threat of the movement of Roman Catholic authorities to secure public support for parochial schools to the American doctrine of separation of church and state.

As if to emphasize Dr. Fey's statement that such a movement is on, Religious News Service (Protestant, Catholic and Jewish) reports, under date of January 24, that Roman Catholics of the diocese of Harrisburg, Pa., have been asked to write their congressmen to urge federal aid for parochial schools. RNS quotes a "model" letter read at local masses arguing that "non-public" schools—meaning, parochial schools—are entitled to federal funds because "they, like public schools, serve the public interest."

It is interesting to note that this argument promoted by the hierarchy is not accepted by all Catholics. One dissenter is Congressman Andrew Jacobs of Indiana, who says, "I am a Roman Catholic and have three children educated in parochial schools. But I do not believe that church schools should get a single cent of tax money. . . . If the hierarchy feel they can no longer support their school system without tax money, I would favor federal funds to buy their school plants and put them out of business."

It is important to remember that Catholics, like Protestants, are individuals and that all do not follow the political line of the hierarchy. It is important, too, that we permit no false ideas of "tolerance" to keep us from discussing this question frankly and settling it in the interests of American democracy.

"Trust in God" by Law

IT is a sad commentary upon the common concept of the nature of faith in God that so many people feel that such faith can be induced or enforced by writing it into law or piously putting it into resolutions. Several examples of this hope to bring about spiritual achievement by some sort of legal hocus-pocus have come to our attention in recent weeks:

First, a Wisconsin Assemblyman presents a bill to require public school children at the close of each school day to recite: "In God we trust; praise be to God."

Second, there is the so-called "Christian amendment" which would put into the Constitution the assumption that America is a Christian nation.

Third, is the shallow criticism of the United Nations Assembly's Universal Declaration of Human Rights on the ground that it does not mention the name of God.

Commenting upon this last criticism, Dr. O. Frederick Nolde, secretary for international affairs of the World Council of Churches, says that it is "up to the church, and not to the UN to bring people to faith." Such a reference in a political document by people of all faiths and some of no professed religion would be "hypocritical." In the Declaration "there is for the first time in history agreement on a broad definition of human rights . . . which, even though not legally binding, carries moral weight which cannot be ignored."

Neither in the state, the nation, nor in the world can we write God into our affairs quite so simply as some would imagine.

The Christian Witness in China

BECAUSE of the changing political and military situation, the eyes of Christian missionary leaders and of world-minded Christians in general have in the past few months been fixed almost constantly upon China. Serious decisions have had to be made both by those responsible for administration from the standpoint of the churches of America and Europe and by those who carry the day-by-day responsibilities.

The more one studies the actions and decisions of these two groups the more one feels that they have moved with calm, unhurried wisdom and with courageous faith which will bear well the unbiased scrutiny of future judgment.

One thing which those of the West need to remember is that missionaries and Christian nationals in China have had long experience in this matter of adjusting to the ups and downs and ins and outs of China's changing scene. Along with the masses of the people in that troubled land, they have suffered under all sorts of regimes. When some leaders of the nationalist government urged a few months ago that all Christians join in a crusade against the Communists as anti-foreign and anti-religious, it was necessary only to recall the anti-foreign and anti-religious emphasis of the present regime in its earlier days. Long memories helped to maintain a perspective in which churchmen saw the importance of refusing to identify the Christian movement with the fortunes of any political group whatsoever.

The decision to keep out of the internal strife was simplified by the failure of the nationalist government to give practical effect to high-sounding expressions of devotion to "democracy" on the part of some of its highly placed leaders. As one of the most distinguished Christian leaders of China pointed out recently, there is "no basis for a rally against Communism" in a government "which has taken so much from the people and has given so little in return—not peace, nor order, nor justice, nor a currency, nor security for individual and social life."

THE decision as to missionary strategy derives from the conviction that the growing Christian movement in China has inescapable responsibilities to the people, whatever changes in government may come. Late in 1948, this conviction was set forth in a moving statement which a number of distinguished Chinese Christians of several communions passed on to their missionary colleagues. From this we quote briefly:

"It is our conviction that the Christian church in China needs missionaries now more than ever before. . . . We fully understand why some missionaries for reasons of age, health, or family responsibilities should withdraw temporarily from danger zones. However, we wish to express our confidence in our missionary co-workers, our affection for them, and our earnest hope that a strong nucleus or 'task force' of each mission will remain to share with us the problems and opportunities of the days ahead. We would be sorry to see any precipitate movement of missionaries away from China which would further reduce the morale of the Chinese people and Chinese church, or suggest that the Christian church cannot transcend domestic strains and international tensions, or that it does not fully sympathize with the Chinese church in this crisis. In some areas the missionaries for their own sake and the sake of the church should temporarily evacuate. However, we believe that in many areas and under many conditions, the witness of the missionary as well as that of the Chinese Christian leaders and church members will be strongly needed. The missionary who decides to stay would have to face all possible eventualities and this would make his decision of even greater influence.

"We cannot believe that all doors will be closed to Christian witness and service, to medical and relief work, to Christian worship and fellowship, to demonstration of true Christian faith and love. God will close some doors and open others. . . . With confidence in His sustaining grace and power, the Chinese church faces the uncertain future. We pray that some of our missionary friends will stand by us and share with us the perils and promises of this fateful period in China's history."

EVEN before this appeal had been made, the policies adopted by mission groups in China and by mission boards in the West were gradually taking this turn. On November 20, the Mission Council and Administrative Committee members available of the China Mission of Disciples of Christ met in Nanking to evaluate the situation and to seek agreement as to policy. Seven Chinese and five missionaries were present. They made special arrangements providing for those who would be forced to evacuate and outlined actions to meet all sorts of possible emergencies. Their central conviction as to policy, however, found clear expression in the following statement:

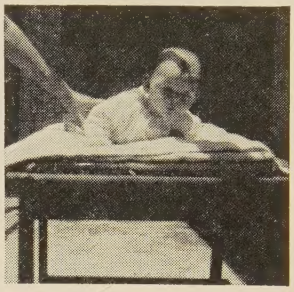
"We hope, no matter what happens, that the church and its program of work may continue. We invite all workers, both missionaries and Chinese leaders, to remain at their posts to continue whatever work is possible."

Back of these Christian workers stand the administrative officers of The United Christian Missionary Society and the faithful supporters of the work in the constituency among the churches. These latter will be glad to know that the Society has pledged to their colleagues of the Christian fellowship in China a full measure of understanding support. The Christian witness in China continues.

The Making of a Missionary

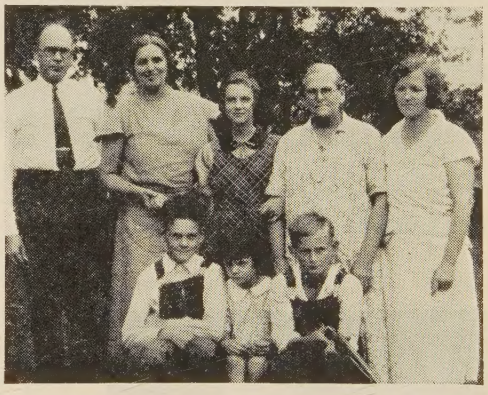
A picture story of the life of Mr. and Mrs. E. T. Cornelius, Jr., newly appointed missionaries of The United Christian Missionary Society.

MARY LOUISE MORROW was born on December 25th, 1925, at Weatherford, Texas, to Mr. and Mrs. Theodore T. Morrow. The family lived in this small Texas town for nine months after her birth before removing to Oroville, California. They were members of the Southern Baptist Church.



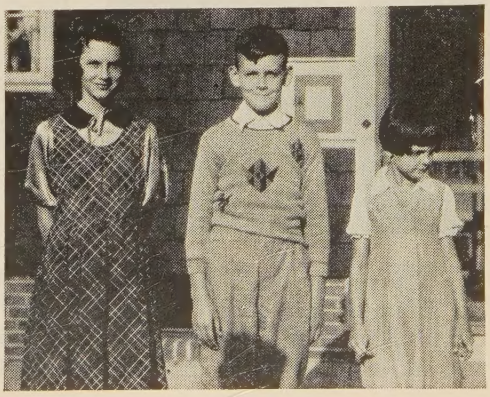
EDWIN T. CORNELIUS, JR., was born March 18, 1924, in Aguascalientes, Mexico, to Mr. and Mrs. E. T. Cornelius, missionaries of The United Christian Missionary Society. In 1925 the family moved to Cleveland, Ohio, where Mr. Cornelius served the Society in the field of promotion. The interest that Edwin early revealed in World Missions came from the deep consecration and devoted service of his parents to the world witness of the Christian gospel.

IT WAS IN Oroville, California, that Mary Louise welcomed her brother Elbert into the family in 1928. Here it was she entered Sunday school. It was in this Sunday school that she learned to sing "O Little Town of Bet-for-Him." No explanation from her mother could correct this because she was sure she had heard her teacher sing it that way. She is shown here with Elbert and Mr. and Mrs. Morrow and the family car about 1930. Elbert is more than a year old in the picture.



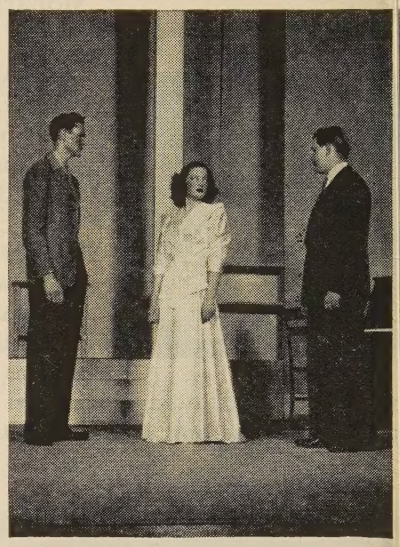
THE CORNELIUS FAMILY now had four children, Charlotte, Rachel, Edwin and Jo Ann. In 1927 the Cornelius family moved to San Antonio, Texas, where Mr. Cornelius became superintendent of the Mexican work of The United Christian Missionary Society in the Mexican Christian Institute. Thus early Edwin was placed in touch with the Latin American people, whom he was to serve later. First row: Edwin, Jo Ann, and a cousin. Second row: Mr. and Mrs. Cornelius, Rachel, and relatives.

SHORTLY AFTER MARY Louise started in grammar school, her parents returned to Texas where her father practiced law in Fort Worth. In 1934 her father became assistant attorney general of the state and they moved to Austin where this picture was taken. It was here that Mary Louise made her confession and was baptized in the Baptist church. Her second brother, Bill, was born.



THE CORNELIUS FAMILY lived in San Antonio for ten years. Edwin attended grammar school and Junior High school there. In 1935 Edwin joined the Mexican Christian Church and was baptized by Jose M. Cueva. It was significant that his confession and baptism were received and performed by a Mexican pastor, who was in turn a product of the Christian mission in Mexico, and that Edwin's associations with his Mexican friends and playmates deepened his interest and his liking for the Latin Americans. He is shown here with his sisters.

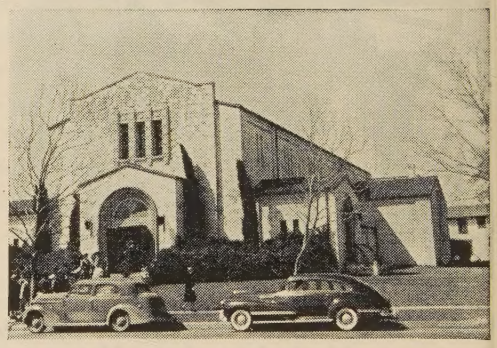
During 1938 Mary Louise and her family moved back to Fort Worth where she attended junior and senior high school. Her father had been appointed Commissioner of Conciliation for the government, a position which he still holds. Mary Louise was active in the Travis Avenue Baptist Church during this period, having held many different positions of leadership such as president of the various youth organizations of the church, chairman of worship for young people's departments and singing in a choral group in the church service. She is shown here with two of her high school friends about 1941.



In 1937 Mr. Cornelius was called to the First Christian Church of Sacramento, California. Edwin attended high school there. He was a member of the high school orchestra, active in dramatics and the R. O. T. C. He carried papers and worked in a drugstore in his spare time. Edwin liked to be in things, to feel the joy and warmth of belonging. He was always interested in people, wanting to help and to like them more. He is shown on the left in the accompanying picture of one of the high school plays in which he participated.

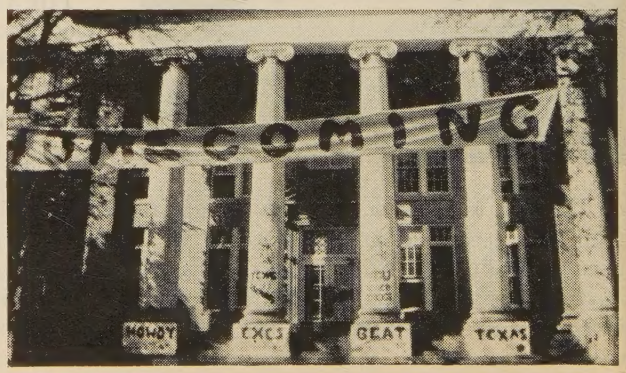
Mary Louise Attended the Travis Avenue Baptist Church in Fort Worth, Texas.

Edwin, While In college, attended the University Place Christian Church, Fort Worth, Texas.

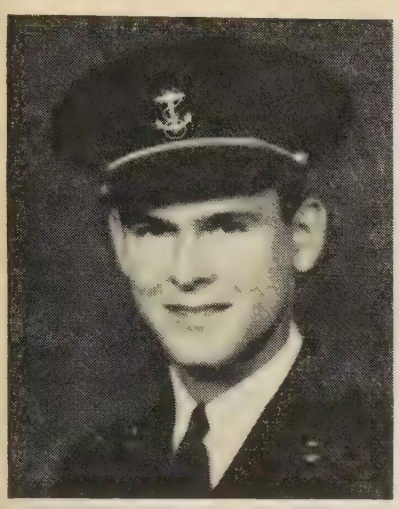


Edwin Entered Texas Christian University, Fort Worth, Texas, in 1941 as a ministerial student. In 1942 he joined the U. S. Navy and was placed on active duty in July, 1943. He was stationed at T. C. U. in the Navy V-12 program as a pre-deck officer. In March of 1944 he was transferred to the pre-chaplain unit and finished his A. B. degree in August of 1944. For two years he preached at the Spanish speaking church in Breckenridge, Texas, and at the English speaking church at Troy, Texas. Edwin was a student body president at T. C. U. and was active in several clubs.

Mary Louise entered T. C. U. in 1942 where she had 3½ years work. In September 1943, she met Edwin, a Navy Trainee, at T. C. U. and in two weeks time they were engaged. Mary Louise was given her ring at Christmas 1943. She transferred her church membership to the University Christian Church where she and Edwin still are members.



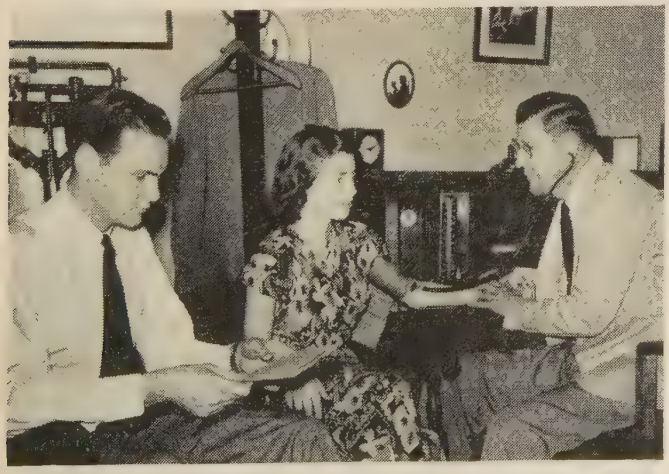
T. C. U. where Mary Louise and Edwin attended college. Texas Christian University was founded in 1873 and chartered under the name of Add Ran College. In 1890 the college became the property of the Christian churches of Texas and in 1895 was moved to Waco, Texas, and in 1910 to Ft. Worth.



Ed and Mary Louise were married December 21, 1944. Ed was still in the Navy and had been transferred to Yale University, as a chaplain student. Mary Louise transferred her T. C. U. credits to New Haven State Teachers College where she received her B. S. degree in 1946.

Edwin and Mary Louise wrote to the Candidate Secretary of The United Christian Missionary Society and applied for enrollment as volunteers for foreign service in Latin America. From now on we will call them Ed and Mary Lou, because they are known by those titles by all their friends.

The Candidate Secretary, E. K. Higdon, sent them the proper blanks to fill out and requested a list of references. When these were received they were carefully gone through by the secretaries of the Foreign Division. They are from left to right: C. M. Yocum, Mae Yoho Ward, E. K. Higdon and Virgil A. Sly.

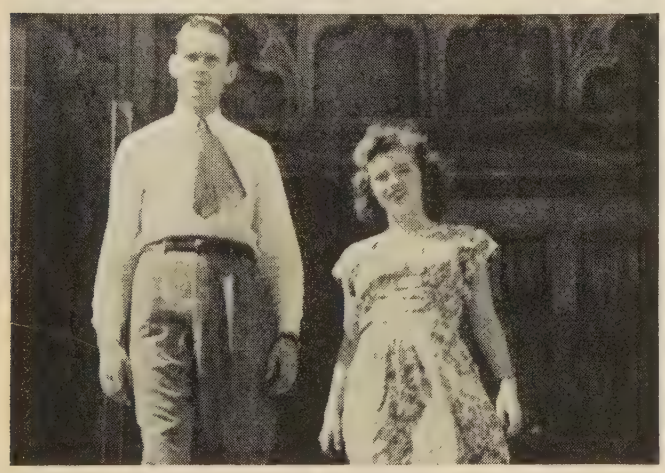


Upon Receiving the favorable recommendation of the Foreign Division, the Corneliuses were advised to get a complete physical examination; also to get thorough psychological tests as to their interests and abilities; and to have an interview with a psychiatrist. Ed and Mary Lou passed these tests with high marks.

Upon the Successful completion of the health survey, Ed and Mary Lou were called into Indianapolis to the offices of the Foreign Division of The United Christian Missionary Society. This visit prepared them for their presentation to the board of trustees of The United Christian Missionary Society.

Dr. E. K. Higdon presents Ed and Mary Lou to the board of trustees of The United Christian Missionary Society where they had a chance to tell the board why they wanted to become missionaries.

Now That Ed and Mary Lou had been accepted into candidacy, they were eligible for graduate scholarship. They had a long conference with the Candidate Secretary as to further training.

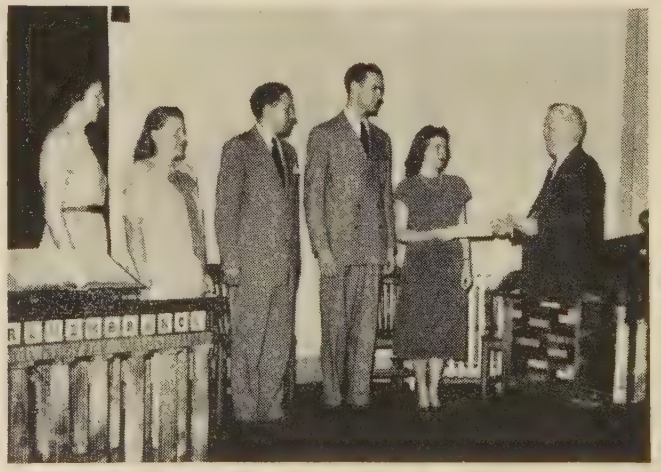


Off to Graduate school for the remainder of their training. Ed preached and taught in New England while they were getting their additional training. He found that he had an unusual gift for languages, and wished to specialize in that field.

Along with the new experiences and degrees the Corneliuses were gathering came this happy addition to the family, Edwin III, born March 1, 1946.

Mary Lou took additional courses in education which would aid her in becoming an efficient missionary.

Upon Their Completion of graduate studies in June of 1948, the Foreign Division requested them to appear before the trustees of The United Christian Missionary Society for appointment. Here they are third from the left with a large group of volunteers.



Ed and Mary Lou were appointed as missionaries to Paraguay on June 24, 1948. With them were appointed Mr. and Mrs. Robert Nelson who will serve in Jamaica. Mrs. Mae Yoho Ward presented the Candidates to Dr. H. B. McCormick for commissioning.

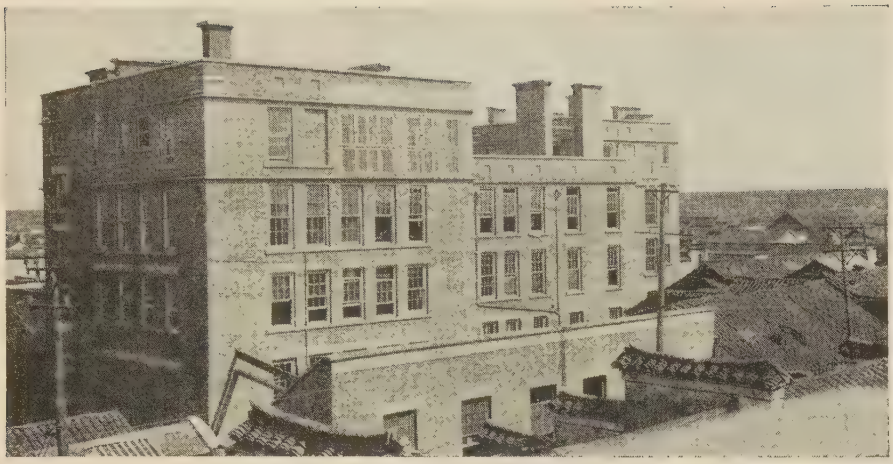
◀ Following the Commissioning there was a brief reception and they received the congratulations of their friends and the good wishes of Missions Building staff.

Mrs. Mae Yoho Ward ▶ bidding them good bye as they head for Paraguay where they pick up the task of missionary service for the brotherhood of Disciples of Christ through The United Christian Missionary Society.

HERE is the story of two. Two hundred, ready to sail tomorrow, would be too few for ten fields.

But young people are volunteering, one by one, and two by two, and The United Christian Missionary Society now has seventy candidates in preparation for service abroad.

Pastors, teachers, parents and others may guide their young friends into this choice of a life work. Tell them to strive to be physically strong, emotionally stable, intellectually alert, socially sensitive, religiously literate and spiritually compelled in order to be prepared for this high calling. Twenty or more professions and trades await them. Thousands upon thousands of eager Christians and non-Christians await them. God awaits their answer.



At the left is the Indiana Building, center of many of the activities at South Gate in Nanking. At the right are seen women of the South Gate Christian Church starting out, two by two, to make evangelistic calls.

A Day at South Gate

A Story of a Nanking Church, School and Community Center

By MARGARET LAWRENCE*

OUR day begins at South Gate soon after the first break of dawn. As soon as it is light enough to see well, the children begin to arrive. A number of them are near enough to walk to school. Others come by bus which stops right in front of our building. A jeep rolls up and delivers two or three more. Trusted ricksha men come with their charges, some of them pulling the rickshas and running by foot, while others pedal on pedicabs. Soon the playground with its swings, slides and basketball nets becomes a very busy and noisy place.

All is quiet, however, on the top floor where Christian students and teachers are gathering for a brief daily morning prayer service in the living room which Mrs. Edna Gish and I share. Tacked on the door at the entrance of the room, can be seen the topics of prayer for the week and the names of the leaders. All take turns leading. The topics of prayer start with our own local situation and reach out through national and world problems.

Kao Wen Ying is leading this morning. She is a senior student, the only Christian in her family. Her mother is not at all well, so Wen Ying has much responsibility to carry in her home. She has volunteered for full-time Christian work. How she can continue her studies and further preparation is a real problem. How appropriately she has chosen the Scripture which she reads for us today! She reads from several different chapters and verses. We marvel that she has been able to find them without a concordance and wonder how much time she has had to put into her preparation. This precious period of prayer and meditation passes very quickly.

As we sing together, "What a Friend We Have in Jesus," the school bell rings, sounding the call to flag raising. All walk quietly out of the room. Down the stairs they go and out onto the playground where they stand in rows according to their classes. As they sing the party song, San Ming Chu, the flag on the roof of the building is slowly raised by one of the older students. All faces are turned upwards as the flag goes up.

At the close of this ceremony the eight-thirty bell for the first class period rings. It is English conversation class for the freshman girls. When the teacher walks in they all stand up and say, "Good morning, Miss Lawrence," to which I respond with "How are you this morning?" They all answer, "We are very well, thank you."

For forty minutes the period continues, each girl getting the chance to answer or ask a question.

Group from South Gate Youth Class

*Missionary to China with The United Christian Missionary Society, now in the United States on furlough.

South Gate School is a busy place, with each room filled with students who are studying pretty much as do the children and young people in the schools of America.

At ten o'clock today the girls and boys who like to sing hymns gather in the chapel. Mrs. Wu plays the piano as they come in. Their leader suggests a hymn for a starter. As soon as that is finished, up go the hands to ask for a favorite. There are always more requests than time permits, even though we just sing one verse of each. Among the favorites are: "This Is My Father's World," "Silent Night, Holy Night," and "Christ the Lord is Risen Today."

Classes continue, one after the other, until twelve-thirty. Up on the fifth floor Mrs. Gish is in conference with the pastor and evangelistic workers of the South Gate Church as they plan and discuss the church work for the week. They have all been busy calling on members whose names appear on the church roll. Some have moved. Others have not been attending. All are given new stimulus to continue their church attendance. There is always the list of visitors and enquirers to be followed up with calls. These workers have a great deal to discuss and plan.

Before we know it the time for a bit of lunch has come. Some of the children go home. Others have brought their lunches and eat in the school.

At two o'clock classes begin again. The senior girls in high school have their Bible class. They are studying about the personality of Christ. Today they are seeing him as portrayed by Matthew and are reading the Beatitudes. In Chinese they are called "The Eight Blessings." The teacher asks the girls to name "The Five Blessings" which appear over their doorways at China New Year time as wishes for the families for the new year. They quickly recall them as: Wealth, Long Life, High Position, Happy Marriage, and Filial Sons. Then they compare these with "The Eight Blessings" which Christ gave us. Seeing the contrast, they begin to understand the difference between a self-centered and Christ-centered life.

Gathering for Youth Class, South Gate, Nanking

Today the freshmen girls are free at their last period. Those who so desire go up to the fifth floor to a class in which, under the leadership of Mrs. Gish, they study about what it means to become a Christian. They are known as enquirers. At the same time I meet with the Christian girls. Today these are discussing the fourteenth chapter of John. Each girl has chosen and memorized her favorite verse. Each one, too, having read the chapter before coming, tells what meaning it has for her.

After school there are various activities. Some are practicing for a basketball game. The elementary school teachers are meeting today to plan their religious education program for weekday and Sunday for the month. They are reminded of the Crusaders' monthly meeting which will be held tomorrow after school.

Some of the girls are staying to work on the padded garments they are making to distribute to some of the many who are cold and without clothing. Mrs. Lin is helping them. The material for these clothes was bought with money sent by a church in the U. S. A. As the weather is getting steadily colder, Mrs. Lin is anxious that the garments be completed as soon as possible. The girls are allowed to hand in the names of people whom they know to be very much in need.

Some of the junior high school girls are practicing a pageant which they plan to give for the students at a near-by school for the blind and deaf and dumb.

Darkness falls much too soon and the students and teachers must return to their homes. All face preparations to be made for the next day's work.

After supper the electric cross can be seen shining over the entrance to the church across the street. That means that there is an evangelistic service tonight and the day at South Gate has not yet ended. Some of our men and women are already on hand. They stand at the gate and invite the passersby to come in and hear about the gospel of Jesus Christ. They give each one a tract which tells them something about the Bible.

Going up the stairs into the church auditorium, one can hear the people learning to sing some of the gospel choruses. One of the favorites is: "Whiter than snow, yes, whiter than snow. Oh wash me and I shall be whiter than snow."

The gospel message is brought by a young man who teaches physical education and some religious education in the boys' school. At the close of the service those who are interested are asked to sign cards giving their names and addresses. Various members of the church collect these slips and talk to the signers as they do so. They invite each one to come to the Bible classes and to the Sunday morning worship services. Later, with the help of the pastor and evangelistic workers, they try to call on these people.

Not every day at South Gate is as busy as this, but all are filled with challenging tasks to be done and preparations to be made. The days never seem to be long enough, for there is always more to do when the day is done and the time is gone. We go to bed at night with a prayer of thanksgiving for the opportunities, and believe we shall be given strength to carry on no matter what may lie ahead.

Fear, Hope, Despair— Lot of Baltic DP's

By WILLIAM L. THORKELSON*

LIFE for the Baltic displaced persons in Germany seems to be a mixture of fear, hope and despair —in varying proportions, depending on who they are.

There is *fear* (or "angst" as they call it) that they will be caught in another war. As refugees from Communist terror, they are afraid of what might happen to them if the Red armies should swarm over western Germany.

To the U. S. A., Canada, Australia, South America

There is *hope* that they might be among the 205,000 DP's going to the United States under the Wiley act within the next year and a half. Or if they cannot go there, that they might emigrate to Canada, Australia, South America or elsewhere.

There is *despair* because so few job and housing assurances have been received from America, because immigration procedures move so slowly, and as some have sorrowfully learned, because they are not wanted by other countries—either for physical reasons or more strangely because they are too skilled.

150,000 Cannot Leave

Barent Landstreet, director for Europe of Church World Service, agency bringing together some 20 Protestant and Orthodox denominations, estimates that there is a hard core of 150,000 DP's who probably will not be able to get out of Germany.

This number includes the aged, the chronic invalids, and other incompetents. And it is for these people who will neither emigrate or be absorbed into the German economy that Mr. Landstreet feels church agencies must be prepared to provide continuing care.

Visiting a DP camp with a Lutheran World Federation resettlement officer, I had a chance to learn first-hand of the heartaches involved in the so-called "hard core" cases.

Family Responsibilities a Consideration

A church hospital in Minot, N. D., had sent job and housing assurance for two DP's to serve as practical nurses. Two women—a daughter and mother—were called into a DP office to be interviewed as possibilities. The daughter, who was 47, was a graduate nurse, with more than 12 years' hospital experience. She was obviously more than well suited for the job. But her mother who was 72, had both impaired hearing and heart trouble. It would be impossible for her to work. Furthermore, she could not live alone as would be necessary if her daughter lived at the hospital. The daughter would not want to leave Germany without her mother. But the chances of the mother getting a job, as required by the DP act, and then passing a physical examination, seem slim indeed. As a result, the daughter will probably not leave Germany either—at least as long as her mother lives.

Thousands of DP's in Europe live under camp conditions. Grateful as they are for food and shelter, they hope for an opportunity to make a contribution to the work of the world and to build up a decent family life.

It is to help old people like this that Church World Service has established homes for aged, refugees at Prien, in the American zone of Germany and at Salzburg in Austria.

Some are "Too Skilled"

It is not only the aged or the physically handicapped who are not wanted in the United States and other countries, however. The "too skilled" come in the same category. Particularly is this true of doctors, dentists, professors, pastors, and other professionally trained people.

Doctors Shut Out

Americans have already become familiar with cases of doctor DP's who have gone to the U. S., only to be told they are not eligible to practice because they have not been educated there. A few doctors still attempt to go as hospital internes, with the hope as they work they will be able to study at an American school and eventually pass state medical examinations.

*Mr. Thorkelson is a member of the staff of the World Council of Churches in its central offices at Geneva.

This happy reunion was effected largely through Church World Service, Protestant interdenominational relief agency. At the left is Alex Afana of Winthrop, Massachusetts, who, with his wife and daughter (at right), came to Boston to meet the boat bringing 808 Displaced Persons from Europe. Anxiety turned to gladness when Afana spotted his brother Peter Afanasiew and Peter's wife and child (center) coming down the gangplank.

RNS Photo

The story is told of an Estonian DP who applied for immigration to Canada as a pharmacist. It turned out he was rejected because Canada didn't want pharmacists. He applied sometime later as a logger and this time was accepted. An examiner noted that the DP's hands looked "soft," unlike those of a logger. The DP explained the reason was that he hadn't worked at his job for three years. Now the DP is in Canada, a logger—and doing a successful job—but he isn't working at his highest skill.

I heard the case also of two DP pastors who were going to France as "engineers."

Thousands Learn New Skills

Thousands of DP's have learned new skills since Germany in order to improve their chances of immigration. A vocational training school operated by Church World Service at Nanau near Frankfurt, Germany, has just closed. There 19 courses ranging from millinery to blacksmithing were taught. In many camps, DP's have production units turning out layettes, fancy blouses, dolls, knitted goods and a variety of other articles.

It is probable that many Americans have a distorted idea of what a DP camp is like. It's not a prison-like affair, in which the DP's are closely confined. Rather, they are free to go and come pretty much as they please —in western Germany. Most of them live in camps where their care and maintenance is provided by the International Refugee Organization. Those who have found jobs in the German economy must turn back part of their meager salaries to the IRO.

Camps Bare But Clean

A DP camp is generally located in a former military installation. There is usually a school, auditorium, and chapel in the camp. A DP family never gets more than one room and here the whole family has to eat, sleep and live. It is amazing how clean some DP's manage to keep their quarters, although the surroundings are bleak and drab.

Camp at Berchtesgaden

Visiting a Latvian camp at Berchtesgaden, from which one can look up to Hitler's former vaunted "eagle nest," I found an exciting basketball game in progress in the camp gymnasium between a team of Latvian teen-agers and a team from a nearby Ukranian camp.

It was Saturday night, and I saw fresh flowers on the altar in the camp's Protestant chapel in preparation for Sunday's service. An altar painting of Christ, made by a DP, helped make it an attractive worship center.

The camp pastors play an important part in camp life. Frequently, they serve as group leaders in dealings with the IRO. They are often enlisted by the voluntary agencies to register the camp inhabitants for immigration. Their advice and recommendations in a score of matters dealing with resettlement is sought. They supervise the allotment of any extra rations that might be made available through the churches. All this they do in addition to their regular parish ministry!

Opportunity for Churches

The churches thus have a golden opportunity to help the DP's—not only in spiritual ministry, but to make sure that each individual is treated as a human soul in resettlement.

Whether good use of this opportunity will be made depends in large measure upon church members in the United States and the support they are willing to give to what is probably the most important project ever undertaken by church agencies.

Of Books, Brotherhood and Buildings

Church Extension Completes Record Year of Service

AT the annual meeting of the Board of Church Extension of Disciples of Christ on January 26, the story of the year's activities as set forth in the annual reports was reviewed. Essentially, the story may be recounted as a story of Books, Brotherhood and Buildings.

Of Books

The year 1948 has ended. The books are closed. The record of another period of Church Extension service is complete.

The mere facts as recorded in the books tell a significant story:

1. 145 new loans closed totaling $1,571,747.34
2. 60 parsonages secured
3. 85 churches and educational buildings completed
4. 21 new grant loans closed totaling $35,750.00
5. 366 churches served by the Bureau of Architecture
6. Hundreds of visits with churches for financial counseling
7. Trust funds deposited with the Board in the amount of $510,000.00
8. Annuity gifts of $55,476.99
9. Net assets of Dec. 31, 1948—$3,577,648.00

These are the statistics. But beyond the statistics is the thrilling story of Christian brotherhood in action.

Pictured above is the Hillsville Christian Church of Hillsville, Virginia, which the Board of Church Extension of Disciples of Christ helped to erect through a grant. Twenty churches were given similar aid in 1948. By action of the Board, all gifts for Church Extension received through the Crusade for a Christian World are applied on grants to churches.

Of Brotherhood

In Chevy Chase, Maryland; in Huntsville, Alabama; in Redwood City, California; and in 18 other strategic locations, Church Extension grants helped to provide church homes for mission congregations during 1948.

But behind the dollars is Christian brotherhood. For these mission churches were the product of careful planning by Christian leaders with a vision. Church Extension counted it a privilege to have the opportunity of participating in these examples of Christian brotherhood in action.

Even the well established church finds that a building program confronts it with many problems. These problems range from the selection of a site, through the preparation of plans, down to the financing of the project. Again, Christian brotherhood is vital to the meeting and the solving of these problems. Church Extension is prepared to assist at every step of the way. In 1948 the Bureau of Architecture and the administrative staff served literally hundreds of churches through architectural and financial counsel plus the making of loans.

Those churches receiving Church Extension loans during 1948 owe a deep debt of gratitude to the spirit of brotherhood exhibited by many of their sister congregations. For during the year Christian Churches placed in their Church Extension Trust Funds the sum of $510,000.00. This money, in turn, helped other churches to carry on with their projects. A living example of Christian brotherhood.

Individual Christians also had their part in helping churches to build during 1948. During the year annuity gifts of more than $55,000.00 were received. Individuals through their offerings to their churches contributed $41,830.00 to a growing brotherhood. More than $24,000.00 additional was received from bequests by Christian people who kept in mind the great task of building churches when they drew their wills.

Without Christian brotherhood the story could not have been complete. Some churches could not have been built. Other congregations would have found it necessary to pay exorbitant rates of interest in order to secure funds.

Of Buildings

The year 1948: 145 loans closed; $1,600,047.34 lent; 60 parsonages secured; 85 church and educational buildings constructed.

These are the buildings. But within the buildings are housed pastors and families that are better able to serve the kingdom because they have had a good home in which to live. In the buildings, the Scriptures are read, sermons are preached, the Lord's supper is observed and the worship of God is stimulated and strengthened. In the buildings, boys and girls are taught the lessons of Christianity in surroundings conducive to learning. In the buildings, adults and children alike plan and work for the strengthening of the Kingdom of God.

This is the story of Books, of Brotherhood and of Buildings. It is a story that is greater than statistics. It is a story of service and of Christian fellowship.

Religious Segregation

By HAROLD E. FEY*

Dr. Fey

THE reason why segregation is not a good thing is that we are all members of the family of God. He has made us to be brothers, and when we behave in any other way we get into trouble. This is true of national segregation, which is called isolationism. We see what turmoil Russia is causing now in international affairs by her efforts to withdraw behind the iron curtain. Racial segregation is also a prolific mother of dissension, and so it has been denounced at repeated sessions of the Federal Council of Churches. The segregation of women, which was formerly practiced by keeping them away from educational and economic opportunities, is now almost gone in this country and is fast disappearing even in Moslem lands. India has now outlawed untouchability, and its segregation of 60,000,000 outcastes is on the way out.

Religious segregation is an equally bad thing, but it is more difficult to uproot. It exists all over the world and is a bigger problem in America than almost anywhere else. It is the spirit which causes a man to use the word "brother" to salute only persons of his own denomination. The Christian faith is slowly making headway against this spiritual segregation, but it has a long way to go. The Amsterdam conference recognized that the deepest rift in Christianity is that which has developed between the Protestant and the Catholic points of view concerning the nature of the church. If this world conference could not escape this issue, we shall have to face it too.

The status of Roman Catholics in American life is described by D. W. Brogan, a professor of political science in Cambridge University, England, who has spent many years in this country. In his book, *The American Character* (1944), this friendly observer, who cannot be convicted of religious bias, says: "From the political and social point of view, the Catholic problem is one of segregation, voluntary or involuntary. It is to be seen in its most striking form in New England, especially around Boston, where the Irish population, now settled there for a century or more, still carries a chip on its shoulder and is often represented in public by too noisy spokesmen who would quickly be taught their place in Dublin. It is reflected in an attitude toward the culture of the modern world which startles any European observer and in private provokes hostile comment that recalls the atmosphere of a society in which anti-Semitism is beginning to be a real danger."

Segregation was once imposed on Catholics by the hostile reception they received when they came as later immigrants with a different religion. That we must confess with contrition. But it is now imposed on them by their own church. That we must recognize with concern. In America this church is governed by a hierarchy of about 150 cardinal archbishops, archbishops and bishops. Each is appointed by the pope at Rome, who is an Italian, and each is responsible to him alone. They are all keenly aware that the pope maintains his own representative in Washington to report their actions. This representative is another Italian, an archbishop who is called the apostolic delegate. So religious segregation in this country is determined by the Vatican, which is ruled by the pope.

About one-sixth of the American people are Roman Catholics. It is no easy task to segregate them from the remaining five-sixths, and fortunately their isolation is far from complete. By far the most effective method of segregation is that provided by the Catholic school system. It covers the entire educational process, from kindergarten to university, and has under its tutelage around 3,000,000 children and young people. If all Catholics obeyed the law of their church and sent their children to Catholic schools, this number would be doubled. But as far as it goes, the Catholic system deprives these young people of full participation in their American heritage. It gives them a distorted view of the causes which brought about the settlement of America and which led to the establishment of our system of universal public education. Since our educational system is fundamental to our existence as a free and democratic people, Catholic young people enter into citizenship with a handicap which is not overcome by the fact that their schools are required by law to teach a minimum curriculum along these lines.

Seek Public Support

The Roman Catholic school system is generally not as advanced as the public system with which it is in open competition, but it has to come as close to the public school standard as possible. This takes money. It is contributed by Roman Catholic members. As public educational standards are raised, the cost of the Catholic schools increase. To meet these rising costs, the Roman Catholic hierarchy is engaged in a campaign to secure public funds for the support of their sectarian schools. They make the astonishing claim that they are entitled by right to a share of public funds, but that the public which would contribute these funds from taxes has no right to determine the content of the teaching in Catholic schools.

The fact that the granting of public funds for sectarian education is illegal and unconstitutional ought to make a difference, but it does not. The latest annual meeting of the Roman Catholic hierarchy was held in Washington in November, 1948. The ecclesiastics assembled in the nation's capital devoted a large part of the public statement issued at the close of the meeting to an attack on the principle of separation of church and state. They condemned the United States Supreme Court for holding twice in the past two years that the wall of separation between church and state must be kept high and impregnable. The court declared that no public funds may be used for the sup-

*Dr. Fey is managing editor of the **Christian Century** and is a former editor of World Call.

port, directly or indirectly, of any church or church school. The hierarchy announced its intention to get the Supreme Court to reverse itself. If it succeeds and gains a foothold in the public treasury, its schools will increase while public schools decline, the segregation of the Catholic sixth of the people will be made more complete and America will become more deeply divided than ever. It must not succeed.

Other devices used to segregate the Roman Catholic people from their American neighbors can only be mentioned. Biological segregation is attempted through marriage regulations. Journalistic segregation is promoted through the Catholic press, which claims a circulation of over 10,000,000. Segregation of professional life is encouraged through Catholic organizations for doctors, nurses, lawyers, journalists, librarians, teachers and even bar tenders. The Association of Catholic Trade Unionists, familiarly known as Actu, has developed considerable strength in the labor movement. This disciplined pressure organization raises serious problems for labor leadership. Catholic veterans have their own organizations. So also do hospital administrators, social workers, postal clerks, policemen, firemen and advertisers.

What Can We Do?

What can we do about the spiritual segregation of one-sixth of the American people? The worst thing to do about it is to try to "fight fire with fire." Secret organizations of intolerance such as the Ku Klux Klan are unchristian and undemocratic. The best course is the most Christian. It is Christian to overcome evil with good, to combat secrecy with candor, to counter suspicion with good deeds, fear with faith, ignorance with knowledge, segregation with fellowship. This can better be done through our churches than in any other way. Our first obligation is to support the church and all its work more effectively than ever before. In the Christian fellowship there can and should be open discussion in a spirit of truth and love of the most difficult issues, including this of segregation. Only a strong and cooperative Protestantism, courageously and openly maintaining the democratic principles which are written into the American constitution through the influence of our Protestant forbears, can save our country from the consequences of further segregation.

The second thing we can do about it is to preserve and extend our public schools. The education which 25,000,000 American children receive in these schools is not "secular" and "godless," as the Catholic critics of the schools continually affirm. They are a direct outgrowth of the Protestant Reformation, and in their essence they are deeply religious. The early colonists believed that each person ought to read the Bible, so that he could learn the will of God without having to take the word of a priest about it. So schools were founded, which in time evolved into the free and universal public schools we know today. The fact that church and state must be kept separate does not mean that the schools cannot make a reverent and religious approach to all teaching, or that they are not competent to teach the history, literature and art of religion. But the institutional functioning of church and school must be kept separate. It is not right that the church should claim one cent of tax funds levied for public schools.

A third thing we can and should do to restrain the spread of religious segregation is to take the responsibilities of citizenship more seriously. Almost half the voters in the United States failed to go to the polls in the recent presidential election. A civil conscience that can permit that to happen is decadent. When half the people of a democracy abdicate their most important duty as free men, the other half cannot long hold back the tide of religious or political authoritarianism. Vigilance is still the price of liberty, and that applies to us all. With half the people asleep, we are in grave danger today.

Concretely this means vigilance in support of the public schools. Hard civic work is necessary in legislatures, city councils and courts. It is needed to defeat the pinch-penny Protestants who always ally themselves with the Catholic opponents of public education to keep the schools and the teachers on a starvation basis. When violations of our liberties occur, as they continually do, the violators must be taken to court. That happened recently in New Mexico, when the Roman Catholic Church took over the public schools in the small community of Dixon and the Protestants there decided to resist. They formed a committee who took the matter to court. Before they won their case in the highest state court, they had discovered that the Roman Catholic Church was benefitting to the tune of $375,000 a year from public school funds of New Mexico. Now 136 nuns and priests are no longer teaching in the public schools and the state is using its tax money for the legal purpose of public education.

In North Dakota recently, Protestants, with the help of perceptive Catholics, won an election in which the issue was whether nuns can any longer teach in public schools in their religious garb. In Wisconsin a similar combination defeated Catholic efforts to transport parochial school pupils at public expense, thus gaining a foothold for the church in the use of public funds for sectarian purposes. Similar issues come before every legislature or board of education. They must be met by resolute political action in behalf of the American heritage.

A great Roman Catholic, who had no use for the program of segregation, once issued a statement which expresses the opinion of the majority of lay members of his church. It is our responsibility to help that majority find means of effective expression so that this becomes the policy of the church. This Catholic layman said:

"I believe in the worship of God according to the faith and practice of the Roman Catholic Church. I recognize no power in the institution of my church to interfere with the operation of the Constitution of the United States or the enforcement of the law of the land. I believe in absolute freedom of conscience for all men and equality of all churches . . . in the absolute separation of church and state."

The author of that statement was Alfred E. Smith; the date, 1928. Twenty years later we are still waiting for the hierarchy, who determine Catholic policy, to take the same attitude.

Airflight: Nanking to Manila

First-term Missionary's Account of Evacuation from China

By MARGARET KENNEDY CHERRYHOMES

Margaret Cherryhomes and her husband, George Cherryhomes, are first-term missionaries to China with The United Christian Missionary Society. Following language school training, they were stationed at Chuhsien. George Cherryhomes was one of those who felt impelled to stay on after the disintegrating forces of Chiang yielded to the Communist attack. At last word, he was in Chuhsien. Because of the expected arrival of a child, it was determined to send Mrs. Cherryhomes to the Philippines to the home in Vigan of her missionary parents, Mr. and Mrs. Paul Kennedy. This account of Margaret Cherryhomes' flight from Nanking and her casual acceptance of the situation in which she found herself was not written for publication. With a few editorial changes, it is taken from a letter written to her missionary executive simply to report the facts. We print it here in article form because we regard it as revealing rather typically the calm, undramatic spirit with which Christian missionaries in China are facing the confused and confusing problems which confront them.

THIS is to report that I am now a resident of Vigan, arriving here the evening of December 13. This all happened so quickly that it has taken me most of the past two weeks to realize it is really so.

George and I had talked of the possibility of my coming to the Philippines but did not seriously plan on it until after George came into Nanking from Chuhsien the evening of December 1. He talked with the American embassy there and before we realized it, there was a passage arranged for me on the embassy plane on December 8.

We scurried around and secured Philippine visas for both of us at the Philippine legation for a six-month temporary visit to the Philippines. The secretary of the legation advised this as the quickest way and with least red tape.

George secured his visa at the same time I did for two reasons. First of all, if it should be necessary for him to evacuate in a hurry, this would avoid much red tape. Moreover, we hope this will only be a temporary separation and that within a short time either I can return to China, or, if that is impossible, George can come here. In either event he would probably join us here first.

Early the morning of December 8 we took off from Nanking, expecting to be in Manila that evening. However, in Shanghai an hour later, we learned that the typhoon "Beverly" was on her way and we were to wait a while. Despite the crowded conditions, the American embassy took full responsibility and found us places to stay. Four of us stayed at the residence of John Cabot, the embassy's head man in Shanghai. Most of us were pretty well worn out and were glad for an extra day of rest. Our passenger list included four new babies all under a month. The youngest was only seven days old, and the next twelve.

Finally on December 9 at 10 A. M. we got away. We were warned to bring two wool blankets and our own lunch. We sat on parachutes and insulated ourselves from the plane's vibrations and cold with the blankets. The first four hours were uneventful, but the last two got pretty rough at times, and off and on we were warned to strap ourselves in. Finally at 4:30 P. M. we circled over Manila and found ourselves suddenly in the tropics.

Because we were on an embassy plane, we were quickly cleared through quarantine and immigration. Harry Fonger, former Disciple missionary, now with the American Bible Society, was there to meet me and I spotted him immediately. Within a short time I was in their home.

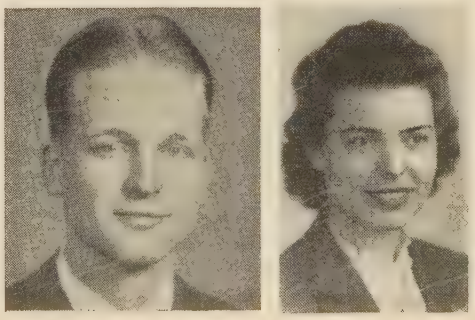
That night there was a fellowship supper scheduled at the Union Church of Manila, so within half an hour I had cleaned up, borrowed a summer dress, and was meeting many old friends at the church. Some I knew from former days out here and some I had seen only the last summer in China.

The following Monday, December 13, I left Manila with Mr. Fonger and Jerry Bousman, who were driving north. We had a good trip and arrived about five that evening. The folks had a royal welcome awaiting us. The days which followed here at Vigan were full of commencement exercises for the training school, advisory committee meetings, Christmas programs, and the young people's Christmas conference.

Disturbances from Troops

Since reaching the Philippines I have received three letters from George in Chuhsien. He reports the usual disturbances with the nationalists troops [Editors: i.e., troops of the Chiang government], which we have ex-

Mr. and Mrs. George Cherryhomes, first-term missionaries to China, carry on despite political and military changes and personal problems, he in Chuhsien and she in the Philippines. A boy was born to the Cherryhomes on January 31.



perienced ever since being in Chuhsien. He also told of the local church there preparing for Christmas. I have not heard from him since Chuhsien became the nationalist army headquarters north of the river after the army withdrew from Pempu. Latest reports indicate cold weather and snow which has called for a let-up in the fighting. As radio reports come in of reinforcements at Nanking, I look for this army to move on south to the Yangtze, leaving the railway and Chuhsien to whoever comes in.

Possible Sources of Danger

Aside from the looting on the part of the government troops, there is also the danger from the common people before another strong government can be set up. Then there is the danger of the government air force bombing with the new obliteration bomb that has proved so destructive around Hsuchow. However, I realize these things can drag on and on and there is no point in getting excited until the time comes. I am following through George's philosophy of preparing for the worst but hoping for the best.

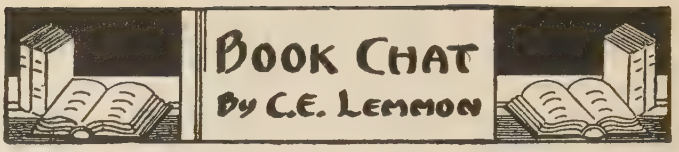
George in China will continue to have the burden of a whole household to maintain, though none of us can foresee how long this will be possible. I, on the other hand, can share expenses with my folks here. Any surplus coming to us can go to help out the China household and thus balance the financial burdens. I will have a few replacements to make, as I left Nanking in the winter time and this climate calls for an entirely different mode of living. At the present I have literally stepped into my mother's shoes and dresses. This will save me a lot of bother until after the baby comes.

Plans to Help in Philippines

We realize this is going to make a larger hole in the budget according to U. S. dollars and cents, but feel that being in the Philippines has certain advantages. Living expenses in the U. S. would be even higher and in addition there would be the housing problem. It will cost less to return to China from here and there may be fewer legal complications. Here it will be possible to continue in the work, not only among the Filipinos but also in the quite considerable Chinese merchant community. Dad has already introduced me to their secretary of the chamber of commerce. We carried on quite a conversation in Chinese for a time. Needless to say, I let him do most of the talking, though I understood him pretty much. If and when George should come, I feel he could make a real contribution to this particular group.

Would Continue Life Work

I again want to go on record seconding George's desire that our life work be among the Chinese people. We feel our preparation has especially fitted us for this and our interests are all along this line. Since coming to the Philippines I feel their needs all the more keenly. In the meantime, however, I shall be as happy as possible under the circumstances to do what I can for the Philippines. The responsiveness of the young people in the training school here is heart-warming.



THE Disciples of Christ: A History, by Winfred Ernest Garrison and Alfred T. DeGroot, is the third full-scale history of the brotherhood of Disciples of Christ. In 1909 the late W. T. Moore published what he called *A Comprehensive History of the Disciples of Christ,* and in 1931 Dr. Garrison published his *Religion Follows the Frontier.* Dr. Moore's work has long been outdated and besides, it was discursive and poorly organized. There was a sociological implication in the title of Dr. Garrison's *Frontier* that kept it from being a popular book for the Disciples. But this book is designed for, written by, and published by Disciples, and its merit is such that they should take it unto themselves.

The Disciples of Christ is much the best history we have ever had. The collaboration of the authors has been successful. A history of the Disciples without the deft hand of Dr. Garrison is unthinkable, and we have come to think of Dr. DeGroot as a thoughtful historian and a good writer. The preview and first ten chapters are by Dr. Garrison. These chapters give the setting and background of the movement in the universal church, and in Britain and America; they minutely describe the little sects of "Christians" and the emergence of Barton W. Stone and the Kentucky revivals; they tell of the coming of the Campbells, the events that led to the "Declaration and Address," the leadership of Alexander Campbell as an "Iconoclast and Reformer," and the work of Walter Scott in initiating the evangelistic program which has characterized the movement. Dr. Garrison takes the "Reformation" up to the year 1840.

DR. DeGROOT takes off from 1840 and traces the geographical expansion of the movement up to the Civil War. He has a chapter on the Civil War and its controversies. His chapter called "Renaissance" dates from 1874 and the forming of the missionary agencies up to the beginning of the new century in 1900. Dr. Garrison inserts a remarkable chapter analyzing the movement as it enters "Into the Twentieth Century." Then Dr. DeGroot resumes with a description of the new agencies and issues that developed in the last forty-eight years. Chapters on the work of Disciples in Britain, the Negro church, the program of religious education, on organized and independent missions, and one on convention organizations fills out the picture. Dr. Garrison closes with two chapters, one on the literature of the Disciples and the other on the Disciples and Christian union. A good bibliography and fairly complete index add to the usefulness of the book.

There is one point, especially in the twentieth century church, which we think could have been treated more fully. There is not very much said about the local church and local pastors. We can think of important local churches and groups of churches which have been influential in the development of the brotherhood of Disciples of Christ. We miss in the indexes the names of at least a dozen famous preachers who have been influential and creative forces of this broth-

(*Continued on page* 40)

The Sonnenberg Home for Young Men is being rebuilt from rubble by Christian leaders in Stuttgart, Germany. At the left is the Home as seen last fall. The two young men in the picture at the right were living in the partially rebuilt house as they worked feverishly to make of it an adequate shelter before Winter set in. The youth on the left is from a family active in a Stuttgart church. The one on the right is from the Russian sector of Berlin. He came to the Home the day he was released from prison.

A Christian Home for German Youth

Church People in Stuttgart Rebuild Center for the Rebuilding of Young Men

IN the days before the war, the Sonnenberg Jugendheim (Youth Home) was a recreational center for Protestant youth. During the war, it was destroyed by bombs and hand grenades. After the war, some of the young men of Stuttgart began to rebuild the center from whatever building materials were available. Those who saw Stuttgart after the war's end, or who have seen pictures of it, know that it was practically a roofless city. Looking at it from an elevation at the city's edge, one wondered if any of its buildings had been left untouched. Most of them seemed to lie in ruins. The Sonnenberg Home was one of these.

International Work Camp Gives a Hand

In the summer of 1948, an international work camp, sponsored by the World Council of Churches, helped the Stuttgart youth in their task of rebuilding. Through the efforts of these young people from other lands, a water line and gas line were brought to the house and several thousand bricks, salvaged from the rubble of the city, were cleaned and made usable. In addition, the youth camp managed to construct the building in part.

Robert Tobias Provides Aid

Following the close of the international youth camp in September, the work was continued by four young men and a refugee pastor. It was in this period that Robert Tobias, Disciples of Christ representative at the World Council, discovered that work was being delayed by lack of cement and lack of funds to buy it. Mr. Tobias was able to provide the funds through money contributed in Week of Compassion offerings and to secure the cement. Thus the work of rebuilding went on. Those who contribute to the cause of interchurch aid and reconstruction through the Week of Compassion offerings may know that this is but one of many instances in which their generosity is linked up with the needs of their brethren in other lands by trusted representatives like Mr. Tobias.

Capacity of 20 When Completed

The Sonnenberg Young Men's Home is now a rehabilitation center for homeless and uprooted young men of the ages from seventeen to twenty-one years. When Mr. Tobias visited the Home last fall, it housed four young men. It was planned that by this time they would be able to care for ten. The capacity of the Home, when completed, will be twenty young men, in addition to the family of the pastor in charge.

Desperate Need for Clothes

The young men brought into the home are literally taken up from the streets or come directly from the youth prison. Most of them come to the Home in rags and there is a desperate need for underwear, socks, shirts and trousers. At last report, the Home did not even have sheets and pillow cases for the beds. Even so, the Christian people at Stuttgart responsible for the Home are, out of their own meager resources, planning and working to make their dream come true.

Seek Home Atmosphere

The basic purpose of the youth center is to create a home atmosphere which will be conducive to the rebuilding of the lives of these young men. The directors and church folk try to find them suitable jobs outside or, if they so desire, help them to continue their education or apprenticeship. The task is not an easy one but it is deeply rewarding to those who sponsor it. The underlying tone of the Home is one of deep Christian faith.

"Here Is Another Letter"

By FRANCIS CARR STIFLER*

THE most important historical document ever written was written by a physician. It isn't very long. You can read it in less than two hours. And I suggest you do so some evening. Although it was written almost 1900 years ago you will find no difficulty in getting hold of a copy of this little document.

If you don't read English, no matter, for you can get this little history book in other languages. No book of history has ever been translated into so many tongues. The American Bible Society lists 426 languages in which the whole New Testament has been translated, including all the tongues used by most of the people of the world.

When Dr. Luke wrote his historical treatise, he dedicated it to a friend whom he addresses as Theophilus which, appropriately enough, means "Lover of God."

Luke begins reminding Theophilus of a former letter, also, and we call this devoted doctor's first letter the Gospel of Luke.

I have found that many people do not know that Luke, who apparently was the Apostle Paul's traveling companion, is also the author of the Book of Acts which just follows the four Gospels in our New Testament. The Book of Acts is the most important historical work because it is the only record of the most important period in human history. The coming of Jesus has proved to be the turning point in history and the record of those first few days when the world was turning its most important corner is to be found only in this second letter of Dr. Luke to his esteemed friend, Theophilus.

Eleven Waiting Men

The story related in the Book of Acts begins with eleven men huddled in a secluded room waiting for something to happen. Then suddenly something does happen. These simple men who six weeks before had been ready to look upon their months of companionship with Jesus as a closed chapter in their lives, suddenly experienced a new visitation of the spirit of God. Luke tries to describe what happened—but who can describe acts of God? From the standpoint of history, what interests us is that on that day—it was the day of the Feast of Pentecost in the Jewish calendar—the Christian movement was born, the movement which has been and is today the most vital social and spiritual force in the world's life.

Peter, the natural leader of the little band of disciples, stood up that day and preached his first Christian movement in the world. In English this is what Peter said:

> *"Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins and ye shall receive the gift of the Holy Spirit."*

Luke says that 3,000 accepted the offer and a little later he says the company of believers had become 5,000.

Stephen the Martyr

Read those first eight chapters of the Book of Acts. They are, just as you would expect, crammed with drama and excitement. One leader named Stephen spoke out so boldly that the rough element in the crowd stoned him to death. Stephen was Christian martyr number one. We have an old saying that the blood of the martyrs is the seed of the church. Luke handles this idea with consummate literary and historical skill in his story of the stoning of Stephen. He points out one seemingly insignificant detail—that a man named Saul was standing by, who, though not throwing stones, was guarding the coats of those who were.

This is our introduction to the foremost leader of that first century and probably of all Christian history. Luke devotes most of the remaining twenty chapters to the story of this Saul who was later called Paul. He was a man with some sort of physical handicap, which possibly had prevented him from throwing rocks at Stephen. This same handicap may have made necessary Luke's presence with him as an attending physician.

Now Paul was of a different stripe altogether from the twelve apostles. He was what we would call a university graduate. He had been a lawyer and a theologian—they always went together among the Jews. He was a Roman citizen—a man of travel and culture, who, after the custom of well-educated young men of that day, had also learned a trade. Paul was a tentmaker.

Read Luke's 9th Chapter of Acts—about how Paul became a Christian. When this big change comes, Paul loses none of his aggressive zeal—only it is now for Jesus rather than against him.

The Book in Full Swing

The Book of Acts is now in full swing with the Apostle Paul in the center of the stage.

It is a book that almost shouts its story. It is radiant with joy and prayer and brotherhood. Women play their part heroically. In scene after scene Luke condenses, many times into a few sentences, the thrilling scenes in which a new world was being carved out of the dreary dying Roman Empire. I wonder if the march of history has ever been so vividly and powerfully recorded. Paul carried the gospel over into Europe. He challenged every stand that the old Roman religion took against him. The book ends with Paul, though a prisoner, living in his own house in Rome, and with freedom enough to keep on with his work.

One wonders when he comes to the end of the Book of Acts why it stops where it does. Why doesn't Dr. Luke go on and tell us how Paul's trial came out or what happened when Paul died? Maybe Luke died first

* Dr. Stifler is secretary of public relations of the American Bible Society.

—or maybe the end of the book has been lost—we can think of a hundred things we might like to have at the ending of the book.

But I think the Book of Acts ends just as it ought to. It tells of the beginnings of the most wonderful movement in human history—the coming, just as Jesus had promised it, of the Holy Spirit into men's lives—a coming which would never end until "the Kingdoms of this world are become the Kingdoms of Our Lord and his Christ and he shall reign forever and ever."

Are you fed up with the cynicism and smugness and the sneers of much of our current literature? If you want refreshment, just pick up the Book of Acts and read it through. It is sober history—describing the seed plot out of which everything you count dearest in your life today has come. It tells the story in colors of radiant confidence and joy. But it is more than history. That is why so many millions of copies of it are distributed by the American Bible Society. They go to people who are not interested in history. They are interested in salvation. The Book of Acts has a message for you. It throbs with a call to you to repent and be baptized and receive the Holy Spirit and snatch the torch and race on to do your bit for Christ and his kingdom till he comes.

A Missionary's Tribute to Gandhi

EDITORIAL NOTE: *This tribute to Mahatma Gandhi as spiritual father of the new India is by Herman Reynolds. It came to World Call from Ramon N. Redford, pastor of Mr. Reynolds' living link church, Belmont Christian Church, Roanoke, Virginia.*

On August 15, 1947, a nation was born without war. Never before in the history of the world had the fate of so many peoples been decided by statesmen instead of by the sword.

There were many causes, but probably the greatest was the efforts of Mahatma Gandhi. He voiced the desires and aspirations of the silent millions of his country. His cause was so right, his efforts so unselfish and his method of non-violence so Christ-like and unique that public opinion over the world rallied to his cause.

This was his faith: That mankind was inherently just and kind and desired freedom. And it was upon this faith that he was willing to wage non-violent war for the freedom of India. For over 25 years he waged this war and held this faith.

That faith was justified, for before his death the statesmen of the great British Empire responded and, with no clash of swords, nor marching of armies, granted to India her freedom. From over a period of a thousand years of dependency India has become a free nation and will take her place among the nations of the world, and if she follows the ideals and spirit of Mahatma Gandhi, or as they affectionately call him, "*Bapu*" (Father), India will sit at the arbitration tables of the world, and with the heritage of her own experience help in finding a better way to solve the problems of nations than that of war and bloodshed.

A RECENT letter from William D. Hall of Allahabad, India, enclosed two clippings from the leading English language newspaper of north India. One was dated December 5, 1948, and related how a white man in Cleveland shot a Negro because the Negro sat down by him on a bus. This, says Mr. Hall, was the only American news appearing in that paper on that date. The second clipping was a cartoon depicting Uncle Sam's mistreatment of colored people. Says Mr. Hall, Americans who think that their treatment of minority peoples is their own business and insist that others keep out should live for a while in parts of the world where the people identify themselves with the colored races. Mr. and Mrs. Hall are missionaries with The United Christian Missionary Society, and prior to going to India Mr. Hall served as pastor of the church at Livingston, Tennessee.

New Church World Service Head

Fred W. Ramsey of Cleveland, Ohio, has been named executive president of Church World Service. Mr. Ramsey succeeds Dr. A. L. Warnshuis, who has become chairman of the Committee on Relief in the Holy Land. Mr. Ramsey is a former general secretary of the International Y. M. C. A., and until acceptance of his new position, was Commissioner of Foreign Liquidation of the State Department. Church World Service reports that during 1948 American Protestant and Eastern Orthodox churches sent abroad through that organization more than $16,000,000 in money and relief supplies to aid in "rebuilding the physical and spiritual structures in many impoverished lands."

A Plea for DP's

A letter from Robert Tobias, Disciple representative working with the World Council of Churches in Geneva, Switzerland, reports that fewer than 500 applications for relocating Displaced Persons have come from American Protestant churches through Church World Service as against 50,000 Protestant and Orthodox DP's awaiting a chance to find a new homeland where they can begin to rebuild their lives. The appeal says, "We urge and plead that immediate and far-reaching action be taken at congregational and community levels to provide them [DP's] with assurances not alone of work and housing, but still more of new life and Christian fellowship." Inquiries should be addressed to Displaced Persons Committee, Church World Service, Inc., 214 East 21st Street, New York 10, New York.

Elsewhere in this issue of WORLD CALL there appears an authentic story on the DP's by William L. Thorkelson, American newspaperman now serving on the Geneva staff of the World Council of Churches.

Democracy Advances

The board of curators of Missouri state institutions of higher learning has voted to open the graduate courses in all its institutions to Negroes upon equal terms with whites where such courses are not available in state-supported Negro institutions.

A women's Sunday school class meets in the Christian Church in Bilaspur.

Here in the Jubbulpore headquarters office of the India Mission of The United Christian Missionary Society are Thomas N. Hill, secretary-treasurer of the Mission, and Miss Hanna Fernandez, office secretary for the past 25 years. Covering the door is a reed device which, when wet, cools the room and makes the intense summer heat more bearable.

Christian V

A Story in Pictures Christ in the Cen

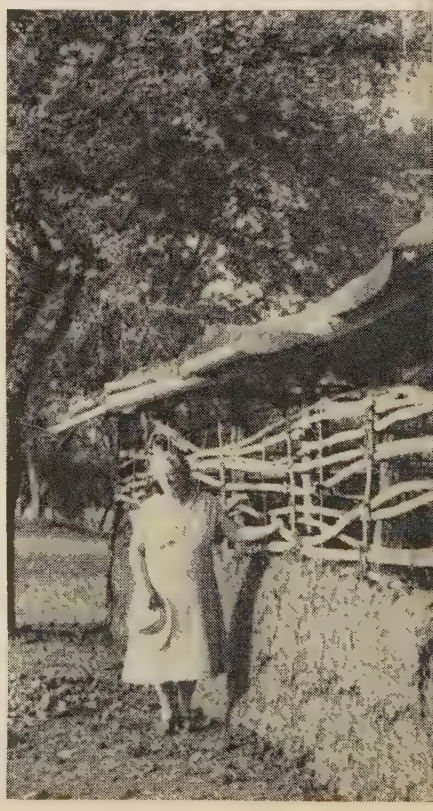
By R

THE "room" pictured below at Mungeli. The walls of straw stopped construction May Brown, seen here, told grown from 22 pupils and tw present enrollment of 410 stud the need for this new space.

Because eighth grade gradu additional grades were added high school with its first gradu

The Crusade for a Christian school and $5,000 for a boy's h

Most of the students are Hi principles. The fanatic Hindu this point, but its eclipse since Religious education has been hours. Students have never re Christian chapel at this school



ess in India

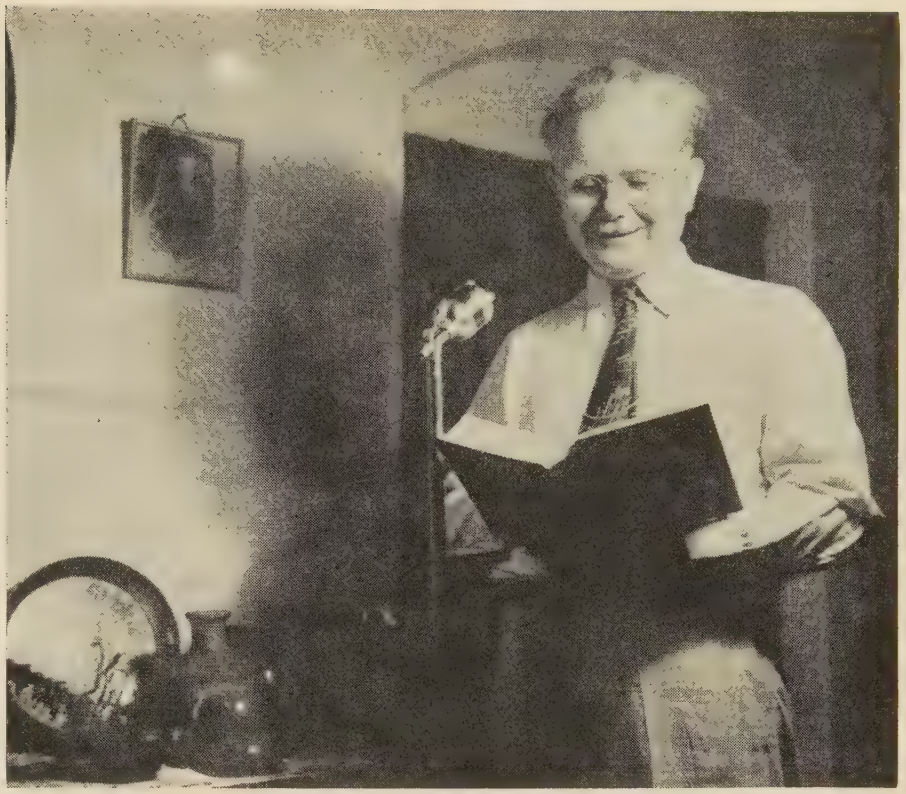
ork of Disciples of ovinces of India

OOT

or boys and girls at the school e built of mud, but shortage nt. The principal, Miss Leta pondent that the school had s when started in 1926 to a 8 teachers, all Indian. Hence,

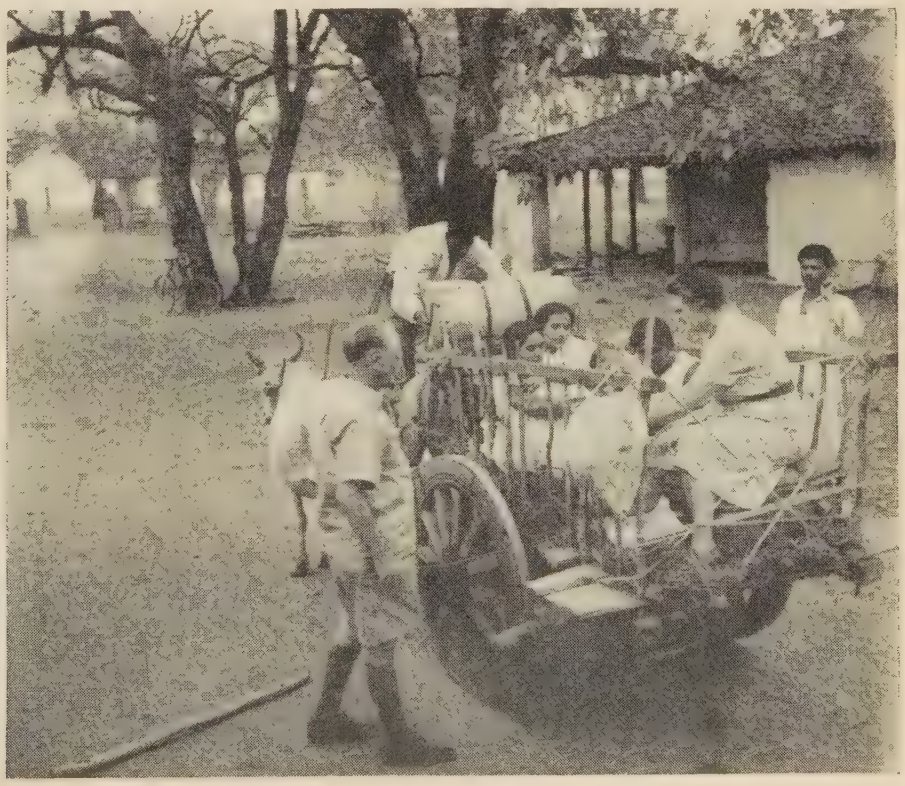
demanding more education, a time until it became a full hing last year.
has a goal of $15,000 for this

they get training in Christian ha has caused some trouble at death has eased the situation. only before and after school exemption from Bible class or



Herman Reynolds uses a public address system to reach large audiences in and near Pendra Road with an evangelistic message. Sometimes he speaks from a room in his mission home, as here, and sometimes he carries the equipment to outlying villages for meetings.

Below, Mrs. Herman Reynolds sets off in an ox-cart with some Indian church women to camp for a few days and hold evangelistic meetings in a village which is predominantly Hindu but which has shown an interest in hearing about the Christian religion.



Crusade Progress

A Brotherhood on the March

THE acceleration of Crusade activity among the churches may be seen from the reports presented on this page.

Some churches are proceeding with their building projects as they move full speed ahead in achieving all their Crusade goals. Many of these churches are far ahead of schedule in financial goals. By giving the Crusade right of way, they find it easier to provide the needed equipment for their local work. Other churches have postponed building operations until the Crusade closes, June 30, 1950.

Linden Avenue, Memphis, Tennessee

Linden Avenue Church of Memphis, Tennessee, has not allowed a large building program to obstruct a full participation in the Crusade. This great church has a financial goal of $35,000. As the half-way mark in the three-year Crusade period is passed, the church has actually paid into the Crusade treasury $20,576.39. H. T. Wood is the pastor.

Central Church, Salt Lake City, Utah

Central Church, Salt Lake City, Utah, with 238 members, is a small church with a large Crusade program. Although actively engaged in a building program, Central, under the leadership of C. A. Fleming, pastor, is moving forward in the Crusade. The section of its annual report dealing with the Crusade states: "On the whole our church has been meeting its goals. We are now at the half-way point." The church exceeded its evangelism goal of 132 by 9, achieved 62 toward the stewardship goal of 74, and raised $1,865 on the financial goal of $3,700.

Central Church, Danville, Illinois

On the ten point Achievement Chart, the Central Church School of Danville, Illinois, has marked up attainments on all points except one, new members. Central has paid in more than half of its financial goal of $10,238.85, or $5,486.23. Regular giving to brotherhood causes has increased during the Crusade. Frank H. Kennedy, the minister, is in the thirteenth year of his ministry.

Acceptance of State Goals

Financial goals are being accepted in the states. Nineteen states have attained or surpassed 75% of their goals as follows: Montana 105%, Utah 102%, New England 90%, Tennessee 89%, Nevada 83%, Northern California 83%, Virginia 81%, Kansas 80%, New Mexico 80%, West Virginia 80%, New York and New Jersey 76%, Wyoming 76%, Minnesota 75%, North Carolina 75%, Texas 75%.

Australia Crusades

The national Crusade office has received from the Crusade office in the State of South Australia a packet which includes sixteen different pieces of informational literature. The churches have adopted a seven point program which includes Personal Christian Discipline, Study, Devotional Life, Stewardship, Christ and World Issues, Evangelism, and Every Member Enlistment.

The Sacred Moment of Prayer for the Crusade at nine o'clock each evening is observed by Crusading members.

Crusade Grants to Churches

The first grants from Crusade funds on new church projects were authorized by the board of trustees of The United Christian Missionary Society at its meeting on November 29-30, 1948. The Society has been involved previously in a number of such projects that will count on the Crusade goal of two hundred new churches, but the financial support has come from other than Crusade sources. The three projects for which the use of Crusade money was authorized in the November meeting were Havre de Grace, Maryland; Creighton Church, Phoenix, Arizona; and the Japanese Church, Los Angeles, California.

The appropriation to Havre de Grace, Maryland, is on pastoral support and will be matched with Crusade funds from the Capital Area Christian Missionary Society. The appropriation to the Creighton Church, Phoenix, Arizona, is to assist that new congregation to expand its plant to care for its rapidly growing congregation. The appropriation to the Japanese Church, Los Angeles, California, is to enable that congregation to build a new edifice.

Stewardship Crusaders

More than 600 preachers throughout the nation have been enlisted to serve as Stewardship Crusaders this spring. These volunteer leaders have been assigned, by the state and national directors, from ten to twenty churches each which they will endeavor to interest and enroll in the Easter-to-Pentecost Stewardship program.

The Easter-to-Pentecost program seeks through an educational and enlistment emphasis throughout the church to enlist tithers and proportionate givers. The Crusade objective is the enlistment of at least 18 per cent of the resident membership as Christian Stewards.

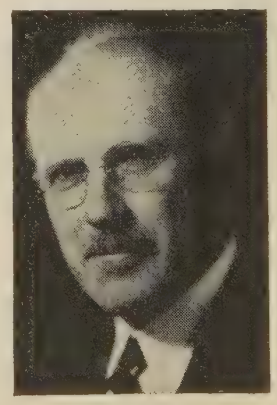
Crusading for Christian Unity

Dr. Horton

Three of the 1949 series of Crusade Conferences on Christian Unity were held in January. Lynchburg, Virginia, Atlanta, Georgia, and Nashville, Tennessee, were centers to which more than 1,250 people came for two days. Of this number, there were 169 ministers present.

At Lynchburg and Atlanta, attendants heard three lectures by Professor Walter M. Horton of the Oberlin School of Religion. At Nashville, Henry Smith Leiper, associate general secretary of the World Council of Churches, brought two lectures. Also at Lynchburg were Gaines M. Cook and Geo. Walker Buckner, Jr. Dr. Cook was also at Atlanta. At Nashville, Dr. Leiper was joined by Mrs. J. D. Wyker, H. B. McCormick, Leslie Smith and Geo. Walker Buckner, Jr.

At each conference emphasis was placed on achieving the Crusade goal of 1,000 additional churches participating in cooperative Christian work on local, state or provincial, national and world levels.



Dr. Leiper

Summer Internship at Mariner's Temple

For those who could not go away to camp for a week or two, the staff provided as many contacts with nature as possible.

MARINER'S Temple, the first Baptist Church in New York City, once attended largely by sailors, later the center of a fashionable residential district, now, as the result of a shifting immigrant population, stands in an area predominantly Chinese and Italian, just a block from Chinatown and the Bowery.

Here, during the summer of 1948, Leonard Brummett, a candidate preparing for Christian service under the Disciples of Christ in China, spent eleven weeks on an internship, which is defined as a period of service in North America along the lines which the candidate intends to undertake abroad and in a situation in this country as nearly as possible like that in which he will work when he goes into the field. Such internships are adequately supervised by a competent director, and both the work and the director must have the approval of the candidate secretary of the foreign division of The United Christian Missionary Society.

As one of a staff of five, including the minister, Joseph Palmer, a permanent boy's worker, a permanent girl's worker and a Chinese girl studying in this country, Mr. Brummett aided in carrying on a program of recreation and crafts throughout the summer for from thirty to fifty children aged five to sixteen. All-day hikes, visits to parks, picnics with other vacation schools and trips to the zoos also figured among the activities planned for the children.

As Mr. Brummett's chosen field of service is China, his account of his contacts with the Chinese at Mariner's Temple is of especial interest. Mr. Brummett reports:

"As for my contacts with the Chinese people, my chief work was with the children and young people. I got to know many of them quite well and they were eager to tell me of their parents' customs. Most of the Chinese children are thoroughly Americanized and rebel against their parents' superstitions, but they still retain many of the characteristics of their race. It was interesting to compare the Chinese and Italian children: the relative quietness of the Chinese, the temperament of the Italians; the aloofness of the Chinese in a crowd, the friendliness of the Italians everywhere; the artistic ability of the Chinese, the musical talents of the Italians. And many other contrasts were noted.

"I visited three of the Chinese homes but never knew any of the older people very well. They do not readily receive strangers. I made many trips to Chinatown, especially to the restaurants (where I mastered the chopsticks and learned to like Chinese food!). Once Chinese companions explained the stores to me—the odd vegetables in the groceries; the 'magic' medicines in the Chinese drugstore; the numerous curios.

"I had friends like Eleanor Lin, who directed our kindergarten. From such consecrated Christians as she and other Chinese friends I have seen the results of our mission work in China and have noted the great possibilities of the Chinese.

"Was the summer worth while, then, at Mariner's Temple? Certainly it was. I regret that I did not know more of the parents of the children and come into closer contact with the older youth. But the contacts I did make with the Chinese were immensely rewarding. All this, together with the training in children's work, recreation and crafts, observing a Christian Center in a great city in action, knowing Mr. Palmer, receiving the cultural contacts of New York City, made the internship very much worth while."

Changes were observed in many of the youth and children as they were taught to play according to the rules and to construct things of usefulness and beauty.

The Church and the International Disorder

By GEORGE WALKER BUCKNER, JR.

This is the last of four articles based on the study sections of the Amsterdam Assembly of the World Council of Churches. Dr. Buckner, editor of WORLD CALL, *was a member of the section of The Church and the International Disorder at the First Assembly of the World Council. This article is from an address at the San Francisco meeting of the International Convention of Disciples of Christ.*

THE circumstances of the meeting of the Amsterdam Assembly, and of its section of The Church and the International Disorder in particular, were without precedent. Delegates came from the East and from the West, from the tradition-cherishing older churches of lands in which organized Christianity is taken for granted and from the free, younger churches of lands where the Christian religion is the faith of minority groups, sometimes suspected as subversive agents of alien forces which seek to foist their political and economic patterns upon the world in a new imperialism. Meeting in a time of international strain, the delegates felt and shared in the limitations and tension of our disordered world.

Given such a set of circumstances, it would not have been surprising if people from such diverse backgrounds had brought forth either a set of extreme majority-minority statements which would only have added to the confusions of the hour, or else might have adopted a set of pious theological platitudes wholly unrelated to the specific problems of the international disorder. That Amsterdam did neither of these but spoke to the world both in accents of the eternal and in terms readily comprehended by our times constitutes a triumph of Christian faith and a demonstration of the reality of the Christian fellowship.

The preparation for the conference and the procedures followed contributed to the relevance and effectiveness of the message on The Church and the International Disorder.

This report is supplemented by a series of well-considered resolutions on current problems in the international field, such as the question of refugees and the United Nations. There is also attached to the report a brief but comprehensive Declaration on Religious Liberty. In the message itself, the Assembly summarizes its findings under five basic statements of principle. These are: (1) *War is contrary to the Will of God.* (2) *Peace requires an attack on the causes of conflict between the powers.* (3) *The nations of the world must acknowledge the rule of law.* (4) *The observance of Human Rights and Fundamental Freedoms should be encouraged by domestic and international action.* (5) *The Churches and all Christian people have obligations in the face of international disorder.*

Without attempting a comprehensive elaboration of these principles, I wish to make a number of general observations on the nature of the message and the spirit and mood of the Assembly and section.

(1) *The first observation is that a basic assumption of the Assembly—and by inference an assumption of the Christian faith and hope—is that peace, rather than war, and order, rather than disorder, constitute the purposes of God and the destiny of mankind in the normal state of international life.*

War and disorder were seen, as they must always be seen, as a logical consequence of disregard of a God supreme, whose purposes may be "thwarted and delayed," but never "finally frustrated."

At this juncture, as elsewhere at Amsterdam, two theological schools came to grips. The one, in its extreme view, sees man's efforts as without avail and finds hope only in the initiative of God. The other, in its equally extreme view, is tempted to leave all in the hands of man in the confidence that, with a little support from the Almighty, he will somehow carry through.

AMSTERDAM saw the best in these two views as two sides of the same truth. It saw the ultimate issues in the purpose of God, but it also saw every individual as having a worthy place in the divine purpose and free to respond to God's calling. It saw us all as workers together with God. Amsterdam declared that since "the event is with God . . . every man may serve the cause of peace, confident that—no matter what happens—he is neither lost nor futile, for the Lord God Omnipotent reigneth." In this confidence the proclamation of principles was made.

(2) *A second observation is that the peace of the world must be built upon the assumption of the unity of mankind.*

"The greatest threat to peace today," said Amsterdam, "comes from the division of the world into mutually suspicious and antagonistic blocs." Pointing out that this situation is confused by the antagonisms of rival economic and political systems, the report denounced the suppression of liberty and all forms of tyranny in any system, economic, political or religious. Christianity, it held, is not to be equated with any of these. "A positive attempt must be made to ensure that competing economic systems, such as communism, socialism, or free enterprise may co-exist without leading to war." Wholly repudiated was that blind fatalism which accepts war as inevitable.

IT is appropriate here to note the attitude of those who from the sidelines witness the struggle between the two great world powers yet capable of waging aggressive war. However polite and considerate these may be, one observes that they are gripped by a great fear. That fear is that one of these powers, intent on having its way, will take the fateful step which will involve all in destructive warfare. Few would assign equal responsibility for the state to which this rivalry has brought the world, but neither do they hold either party guiltless. And they know they are involved in it all by decisions they do not make. They sense the indivisibility of our common fate.

Since our fate is thus bound up together, the problem of one is the problem of all. There must be cooperative responsibility for the reduction of armaments, for the economic well-being of all, for helping less developed sections toward self-government, for providing peaceful means of change. The atom bomb did not make humanity one, but it gave dramatic emphasis to a unity which is real.

(3) *A third and related observation is that the only hope for mankind is that we shall rise above the limitations and restrictions of sectionalism, nationalism and economic bias, and face the problems of international disorder on a universal basis.*

Here a universal church can point the way. It can help create the spirit essential to the acceptance of world order. Amsterdam said, "No nation has the moral right to determine its own economic policy without consideration for the economic needs of other nations and without recourse to international consultation." These are hard words for nations, conscious of power and accustomed to using that power unilaterally. But they are words of truth. And the church is the teacher of truth.

Amsterdam sounded a warning lest the church, in addressing itself to the international scene, be guilty of seeking or maintaining special privileges. In condemning all totalitarianism, the Assembly declared, "In the same way we oppose any church which seeks to use the power of the state to enforce religious conformity." No church can rightfully claim privileges not accorded to all. To do so is to confuse the issues of the day and endanger the peace. In an era attended by social and political transition in many lands, churchmen must take care lest they be found confusing religious liberty with the will to maintain accumulated special privileges for which there is no social or moral justification.

No social responsibility is more important than the responsibility of Christian people to "educate men to rise above the limitations of their national outlook and to view economic and political differences in the light of the Christian objective of ensuring to every man freedom from all economic and political bondage."

A final word is from the closing paragraph of the report:

"Great are the tasks and fateful the responsibilities laid on Christians today. In our own strength we can do nothing; but our hope is in Christ and in the coming of his kingdom. With him is the victory and him we trust. We pray that we may be strengthened by the power of his might and used by him for accomplishing his design among the nations. For he is the Prince of Peace and the Risen and Living Head of the church."

Crusading in the West Indies

By ROBERT G. NELSON*

THE bell in the guango tree in front of Oberlin Christian Church was rung just as the tropical sun began to disappear behind the fringe of coconut palms on the opposite hills. It was the first signal to the church visitors that it was time to return to the church. Sounds of talking on the narrow road below the building indicated that some of the tired workers had already begun to arrive. As soon as they turned the bend that had hidden them from view, they began to move faster and faster in their eagerness to report on the afternoon's activities. They promptly entered into the lengthening shadows of the sanctuary and commenced sharing their experiences with the others.

Oberlin Christian Church, Lawrence Tavern, Jamaica, with the bell in the guango tree.

At last all reports had been heard and tabulated. One team told, with deep emotion, of the sincere promise which they had heard from one man and woman, who had consented to marry and give their large family a Christian atmosphere in which to live. It was not the only promise of the kind which had been made during the past three days. In an area where concubinage is commonplace, the Christian visitors had pleaded for a decent family life, and Christ had blessed their efforts.

IT was the close of the three-day period of visitation evangelism in the hills of Jamaica, and the pastors, missionaries, and laymen believed it might be the beginning of a stronger church on this island of the West Indies.

The visitors could scarcely believe their own report that 105 calls had been made. Each layman had been accompanied by a pastor, or other trained leader. They had walked many miles together, through hills and gullies, with the same message on their lips and hearts; "Christ and his church are interested in *you*." They disregarded the caution of the new missionary, who had advised them to strive for a favorable environment in which to talk, and had approached their people under any circumstance where opportunity had been present.

In some instances they sat on the beaten earth before some humble cottage of bamboo wattling and palm thatched roof. They went among the goats or cattle to find their prospect minding the evening chores, or stopped him on the path as he rode his donkey toward the market. They spoke of God's providence while the farmers dug the yams from the hillside, or gathered the bright red fruit of the ackee tree. The workers paused for a moment to comment on a quantity of cocoa beans spread in the yard to dry, or made a passing remark about the mango or breadfruit trees, but little were they deterred from the business of soul winning. The people of the St. Andrew hills must know that Christ and his church were concerned about them, and they were determined to carry the message. Not infrequently, the callers received an affirmative answer too quickly. They hastened to remind their listeners that it was not an easy matter to become a Christian.

Many of them must marry, or make other adjustments in their personal lives, before they could present themselves as sincere seekers after the Christian Way. They were cautioned that considerably more was involved than the service of baptism in the church. They must receive instruction from the local pastor, or one of the missionaries, regarding the meaning of Christian living. Yet, despite all these words of warning, it was reported that sixty-one of them had registered a desire to present themselves for baptism on a Sunday close at hand. Seventeen others, formerly members but now completely lost to the church, asked to be restored to fellowship. Another nine, having once been members elsewhere, expressed a willingness to transfer membership to Oberlin. Eighty-seven in all were to let Christ enter, or reenter, their lives.

THE question in the mind of each of the workers at the close of the effort was, "Can the decisions be conserved—will the people make good their intentions?" Considerable time was given in group discussion, and a follow-up program was agreed upon.

First of all, the local pastor, C. A. Robertson, would need to call in each of the homes where favorable decisions had been made. If possible, he should take a layman with him. Many problems would have to be met. Dates would have to be arranged for weddings in some cases. Where an economic problem was involved, the visitors had assured the people that the pastors and missionaries would not require marriage fees. In other instances, a little time would be required before the people could have the minimum of clothing necessary to appear beyond their own homes. In a few cases, where sincerity was unquestioned, Archie Allan, one of the missionaries, found himself giving assurance that somehow a pair of shoes or trousers would be provided.

In addition to the pastor's efforts, the laymen pledged their help in strengthening those visited to make good their promises. One layman, present when the decision was made, would call back at the home, accompanied by another member of the church, and would encourage the prospect to come on the appointed Sunday. Beyond this it would be the responsibility of such a layman to continue as a Christian friend and be present when the candidate presented himself for baptism. He would give friendly insistence upon regular

(*Continued on page* 46)

*Disciples of Christ missionary to Jamaica.

Church visitors meet in the road to discuss their plans. The woman on the extreme right is Mrs. C. A. Robertson, wife of the local pastor. Mrs. Archie Allan, missionary, is standing next to her.

Directory of Foreign Missionaries of U. C. M. S.

Africa

D. C. C. M. via Coquilhatville, Congo Belge, W. C. Africa (add to all addresses in Belgian Congo).

Alumbaugh, Miss Goldie P., Lotumbe
Baker, Dr. and Mrs. Donald H., Mondombe
Bateman, Miss Georgia B., Bolenge
Bateman, Miss Martha J., Monieka
Boyer, Mr. and Mrs. Elmer G., Wema
*Byerlee, Mr. and Mrs. David A., 1442 Oak St., Eugene, Oregon
*Cardwell, Mr. and Mrs. Walter D., 1709 Central Ct., Gulfport, Mississippi
Clarke, Mrs. Virginia, Bolenge
Cobble, Mr. and Mrs. Robin R., Monieka
Conwell, Dr. Donald P., Wema
Edwards, Mr. and Mrs. Donald H., Bolenge
*Edwards, Mr. and Mrs. W. H., 206 Lake Howard Drive, Winter Haven, Florida
Harris, Mr. and Mrs. A. Louis, Bolenge
*Henderson, Dr. and Mrs. A. G., 508 Newman St., Winnipeg, Canada
*Hobgood, Mr. and Mrs. H. C., 419 W. Fourth St., Lexington, Kentucky
*Horner, Drs. Howard and Marjorie, 1715 Lanier Place, N. W., Washington, D. C.
Hurt, Mrs. Lewis A., Bolenge
Johnson, Miss Eva Marie, Coquilhatville
Lewis, Mr. and Mrs. Ellsworth, Coquilhatville
McMillan, Miss Hazel Fern, Coquilhatville
*Mitchell, Miss Hattie P., 525 "F" St., Springfield, Oregon
Musgrave, Miss Ruth, Lotumbe
Paget, Mr. and Mrs. Albert, Monieka
Pearson, Dr. and Mrs. Ernest B., Monieka
Poole, Miss Edna, Bolenge
Roberts, Mr. and Mrs. Ned M., Mondombe
Ross, Dr. and Mrs. John E., Belgium
*Rowe, Mr. and Mrs. F. L., Phelps-Stokes Foundation, 101 Park Ave., New York, New York
Russell, Mr. and Mrs. H. Gray, Bolenge
Seymour, Mrs. Agnes Rogers, Bosobele
Shoemaker, Miss Gertrude, Mondombe
Smith, Mr. and Mrs. Everton B., Lotumbe
Snipes, Mrs. P. D., Bolenge
Stober, Miss Buena R., Mondombe
Tillery, Mr. and Mrs. Ralph, Bolenge
*Ward, Miss Myrle O., 2034 Nashville Ave., New Orleans, Louisiana
Weeks, Mr. and Mrs. Claylon, Wema
Whitmer, Mr. and Mrs. Joseph, Lotumbe

Argentina

Andress, Mr. and Mrs. Paul, Federico Lacroze 2985, Buenos Aires
Lemon, Miss Hallie, Sucre 3001, Buenos Aires
Liggett, Mr. and Mrs. T. J., Juan B. Justo 533, Resistencia, Chaco
*McWilliams, Mr. and Mrs. S. S., c/o Missions Bldg., Indianapolis 7, Indiana
*Owen, Mr. and Mrs. George Earle, 120 N. E. 91st St., Miami, Florida

China

Addresses of China missionaries are changing so rapidly that it would be better to reach them through the Foreign Division at Missions Bldg., Indianapolis 7, Indiana.

*Adsit, Mr. and Mrs. Glyn B.
Bates, Mr. and Mrs. M. Searle
Cherryhomes, Mr. and Mrs. George
*Corpron, Dr. and Mrs. D. S.
Elliott, Miss Verla
*Fry, Miss Nancy A., 416 Huron Street, Ann Arbor, Michigan
Gish, Mrs. Edna
Goulter, Mr. and Mrs. O. J.
*Hagman, Dr. and Mrs. G. L., Cranbrook School, Bloomfield Hills, Michigan
Haskell, Mr. and Mrs. Walter W.
*Lawrence, Miss Margaret
McCallum, Mr. and Mrs. J. H.
*Plopper, Mr. and Mrs. C. H., Drake University, Des Moines, Iowa
Reynolds, Mr. and Mrs. Hubert
Smith, Mr. and Mrs. Joseph
Smythe, Mr. and Mrs. Lewis S. C.
Starn, Miss Pauline
Teagarden, Miss Lyrel G.
Wilkinson, Miss Wenona
*Young, Miss Grace N.

India

Bender, Miss Anna, Pendra Road, C. P.
Bonham, Dr. and Mrs. Kenneth W., Pendra Road, C. P.
Brown, Miss Leta May, Mungeli, C. P.
Clark, Miss Alice, Nagpur, C. P.
Cowdrey, Miss Anna B., Bilaspur, C. P.
Elliott, Miss Vida, Bilaspur, C. P.
Furman, Miss Myrtle, Kotmi, Pendra Road P. O., C. P.
Gamboe, Mr. and Mrs. Homer P., Bilaspur, C. P.
Hall, Mr. and Mrs. Keith, Damoh, C. P.
Hall, Mr. and Mrs. William D., Takhatpur, Bilaspur Dist., C. P.
Harnar, Miss Ruth, Bilaspur, C. P.
Harrah, Miss Veda, Pendra Road, C. P.
Hill, Miss Elizabeth, Mungeli, C. P.
Hill, Miss Marilynne, Woodstock, Mussoorie, U. P.
Hill, Mr. and Mrs. T. N., Jubbulpore, C. P.
Hughes, Miss Hazel, Mungeli, C. P.
Livengood, Mr. and Mrs. Fay, Jubbulpore, C. P.
Lutz, Dr. E. J., Hatta, C. P.
Macdougall, Dr. Dorothea, Jyotipur, Pendra Rd. Dist., C. P.
Macdougall, Miss Wilhelmina, Pendra Road, C. P.
McGavran, Mr. and Mrs. D. A., Takhatpur, Bilaspur Dist., C. P.
Mitchell, Miss Ruth I., Bilaspur, C. P.
Mullin, Miss Ann V., Damoh, C. P.
Nicholson, Miss Neva, Pendra Rd., C. P.
Nichoson, Dr. Hope H., Bilaspur, C. P.
*Potee, Mr. and Mrs. Kenneth, 366 Canner St., New Haven, Connecticut
Rambo, Dr. and Mrs. Victor C., Vellore Christian Medical College, Vellore
Reynolds, Mr. and Mrs. H. M., Pendra Rd., C. P.
Rice, Dr. and Mrs. Donald T., Damoh, C. P.
Rice, Mr. and Mrs. Ray E., Takhatpur, Bilaspur District, C. P.
Shreve, Miss Ethel, Takhatpur, Bilaspur District, C. P.
Smiley, Mr. and Mrs. C. H., Damoh, C. P.
Terry, Mrs. Miriam, Jubbulpore, C. P.
Walden, Miss Edith Clare, Bilaspur, C. P.
*White, Mr. and Mrs. Franklin, 2230 E. Randolph, Enid, Oklahoma

Jamaica

Allan, Mr. and Mrs. Archie, Lawrence Tavern Post Office
Nelson, Mr. and Mrs. Robert, 16 Sandringham, Half Way Tree, P. O.

Japan

Hendricks, Mr. and Mrs. Kenneth, Tokyo Christian Missionary, A. P. O. 500, c/o P. M., San Francisco, Calif.
Shorrock, Mr. and Mrs. Hallam, Tokyo Christian Missionary, A. P. O. 500, c/o P. M., San Francisco, Calif.

Mexico

Callender, Miss Leila Lamar, Apartado 147, Aguascalientes, Ags.
Cantrell, Miss Florine, Ciudad Garcia, Zacatecas
Fuqua, Mr. and Mrs. Clarence, Ciudad Garcia, Zacatecas
Gibbons, Miss Pearl, Apartado 147, Aguascalientes, Ags.
Holroyd, Mr. and Mrs. H. T., Apartado 46, San Luis Potosi, S. L. P.
Huegel, Mr. and Mrs. F. J., Amores 734, Colonia del Valle, Mexico, D. F.
*Kepple, Mr. and Mrs. Paul C., 55 Elizabeth St., Hartford, Conn.
Law, Miss Jessie, Apartado 147, Aguascalientes, Ags.
Leslie, Miss Ruth, Apartado 147, Aguascalientes, Ags.
Strange, Miss Hallie, Pabellon, Ags.
*Wilson, Miss May E., 2892 Cridge St., Riverside, Calif.
Wright, Miss Bernice, Medellin, Colombia

Paraguay

Adams, Mr. and Mrs. R. Q., Coronel Oviedo
Fishbach, Miss Agnes, Casilla de Correo 241, Asuncion
Hughes, Mr. and Mrs. Fred W., Casilla de Correo 241, Asuncion
Knowlton, Miss Ruth, Medellin, Colombia
Lemmon, Mr. and Mrs. Robert B., Casilla de Correo 241, Asuncion
*Mills, Mr. and Mrs. J. Raymond, 118 E. Commonwealth, Alhambra, Calif.
Sharp, Mr. and Mrs. Allin, Coronel Oviedo
Smedley, Mr. and Mrs. George, Casilla de Correo 241, Asuncion
Stainton, Miss Margaret, Casilla de Correo 241, Asuncion

Philippines

Chatfield, Mr. and Mrs. John R., 1551 Dian, Manila
Huber, Mr. and Mrs. Allen R., Union Theological Seminary, Taft at Herran, Manila
Kennedy, Mr. and Mrs. Paul D., Vigan, Ilocos Sur
Lord, Mr. and Mrs. Harvey, Laoag, Ilocos Norte
Tye, Mr. and Mrs. Norwood, Union Theological Seminary, Taft at Herran, Manila
Saunders, Chaplain Louis A., Laoag, Ilocos Norte

Puerto Rico

Farmer, Mr. and Mrs. Garland S., Box 424, Bayamon
*Morton, Mr. and Mrs. C. Manly, 712 S. E. 7th Street, Ft. Lauderdale, Florida
Williams, Mr. and Mrs. Hugh J., Box 426, Rio Piedras

Union Work

Fonger, Mr. and Mrs. W. H., Philippines
Higdon, Mrs. E. K., Associate Director of Philippine Bureau, 222 Downey Avenue, Indianapolis, Indiana
Ross, Mr. and Mrs. Emory, F. M. C., 156 Fifth Avenue, New York 10, New York
Smith, Miss Zona, Balcarce 260, Piso 2, Dept. E, Buenos Aires, Argentina, South America

Retired Missionaries

Alexander, Mrs. Nellie G., 5460 Hibben Ave., Indianapolis, Indiana (India)
Armbruster, Miss Rose, California Christian Home, San Gabriel, Calif. (Japan)
Arnold, Mrs. T. J., Apt. 1, 174 Roslyn Drive, Youngstown, Ohio (China)
Benlehr, Mr. and Mrs. Charles E., Route 1, Box 94, Eohos Ave., Encintas, California (India)
Carpenter, Mr. and Mrs. C., 366 Berkeley Road, Columbus, Ohio (Puerto Rico)
Clarke, Miss Mary Louisa, 1 Garry Drive, King's Hedge Road, Cambridge, England (India)
Clawson, Miss Bertha, 1528 N. Curson, Hollywood 46, California (Japan)
Dale, Miss Edna P., 1039 Loma Ave., Long Beach, California (China)
Davis, Mr. and Mrs. E. C., Daytona Beach, Florida, 340 S. Ridgewood Ave. (India)
Drummond, Mr. and Mrs. C. C., Box 191, La Jolla, Calif. (India)
Elsam, Mr. and Mrs. C. G., 545 N. Central Ave., Chicago, Ill. (India, Jamaica)
Ennis, Miss Emma Jane, Bracebridge, Ontario, Canada (India)
Erskine, Mr. and Mrs. W. H., 6519 Medwick Drive, Hampshire Knolls, Hyattsville PO, Maryland (Japan)
Fleming, Miss Jennie V., 1207 Walnut St., Columbia, Mo. (India)
Ford, Miss Lucile, 6440 Colby St., Lincoln, Nebraska (India)
Garrett, Mr. and Mrs. Frank, 7711 N. W. 4th Ave., Miami, Florida (China)
Gordon, Mr. Wilfred E., 332 Bloor St., W., Toronto, Ontario, Canada (India)
Hedges, Mrs. Lillie B., Bement, Illinois (Africa)
Hensey, Mr. and Mrs. Andrew F., 135 Sherman Ave., Lexington, Kentucky (Africa)
Hunt, Mr. and Mrs. William Remfry, 4224½ Degnan Blvd., Los Angeles, California (China)
Inman, Dr. and Mrs. S. G., Ponfield Court, Bronxville, New York (South America)
Irelan, Miss Elma C., Box 969, Brownsville, Texas (Mexico)
Jaggard, Dr. and Mrs. Louis F., 342 S. Dodge, Iowa City, Iowa (Africa)
Johnston, Mr. Edgar A., R. R. 1, Corfu, New York (Africa)
Kelly, Miss Mary, 1071 Edgewood, Jacksonville, Florida (China)
Lyon, Miss Emma. 126 W. Cannon St., Lakeland, Florida (China)
Major, Miss Laura Lynne, 349—21st Ave., N., Nashville, Tennessee (China)
McCoy, Mr. and Mrs. R. D., R. F. D. 1, Gerlaw, Illinois (Japan)
McGavran, Mrs. J. G., Box 527, Vancouver, Washington (India)
Menzies, Mrs. Hattie, c/o Mrs. R. A. Bicks, 20 St. Louis Ave., Windsor, Ont., Canada (India)
Miller, Dr. George E., 1916 Blair Blvd., Nashville, Tennessee (India)
Mills, Miss Florence A., 3631 Comer Ave., Riverside, California (India, Puerto Rico)
Moody, Mrs. Joseph E., 1865 Nicholasville Road, Lexington, Kentucky (India)
Moon, Mr. and Mrs. E. R., 1016 Kincaid Ave., Eugene, Oregon (Africa, Jamaica)
Mosher, Dr. George E., 304 A, North Isabel St., Glendale 6, Calif. (Africa)
Nunn, Miss Etta, 6 New St., New Bern, North Carolina (Mexico)
Ogden, Mrs. Minnie, 2334 S. Highland Ave., Los Angeles, California (Tibet)
Orvis, Miss Mary Irene, Route 1, Box 156, Ellijay, Georgia (Mexico, Paraguay)
Osgood, Mrs. Elliott Irving, 1450 Penniman, Plymouth, Michigan (China)
Pickett, Dr. and Mrs. Cyrus L., 6827—16th Ave., N. E., Seattle, Washington (Philippines)
Pope, Miss Caroline E., 4351 Lincoln Ave., Culver City, California (India)
Rioch, Dr. Minnie Henly, 200 Walnut St., N. W., Washington 12, D. C. (India)

(*Continued on next page*)

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*Furlough

Fifty Years—Ago and Hence

By ELLSWORTH FARIS

THE fiftieth anniversary of the founding of the Congo Mission is being reckoned from the date of the arrival at Bolenge of two missionaries, twenty-three months after the first two had landed in Congo and begun their work of exploration. Any one of several dates might appropriately have been chosen, but one name may be overlooked, seeing that he died in action some months before the fifty years is assumed to have begun.

To leave Dr. Harry Biddle out of account is to neglect the memory of a noble and heroic soul to whom the Mission owes a great debt and without whom there would have been no Congo Mission nor any anniversary celebration. In his strenuous labors Dr. Biddle tramped hundreds of miles by caravan, traveled many hundreds more in native canoes, lived for many months in a little tent, the cooking being done under a tree out of doors. He survived eleven attacks of fever but died after a painful illness. He was truly a beloved physician, a Christlike spirit, one of God's saints, at once tender and strong. He was never concerned with honors, but others have entered into his labors and his name is written above.

But however proudly we honor the past, our anniversary celebration should cause us to look forward to fifty years hence, with high hopes for the future, and with plans to realize our hopes. And the future is bright and glowing. The church numbered one hundred members in 1904 and there were six missionaries. Today we number our missionaries by the score and our native membership by the tens of thousands. In 45 years the membership of the Congo churches has increased by nearly 80,000 per cent—that's right, eighty thousand per cent. What will it be fifty years from now? What may be expected by 1999?

If the home support continues adequate, the membership of our churches in Congoland should approach a million, which will mean that the great river valleys which are our field will have become Christian, and the native way of life will have disappeared. In that day all support and all supervision from America will have become unnecessary, for the gifted teachers and preachers now being trained and to be enlisted will carry on their own Christian civilization. The American church will have other tasks and other fields but our Congo will be Christianized.

This is no idle speculation. It can be done if all who work at it are faithful and wise. Of a truth, those who support this work are helping to accomplish God's design—they are hastening the coming of the kingdom of God on earth.

The Congo Mission Celebrates Its Golden Jubilee

On April 17, 1949, the Disciples of Christ Congo Mission will celebrate its Golden Jubilee. The first missionaries, E. E. Faris and Dr. Harry N. Biddle, went to Congo in February 1897. However, it was not until April 1899 that the Mission was established at Bolenge. Dr. Biddle, our first martyr, did not live long enough to see it established.

The celebration of the Jubilee is a look back, an evaluation of achievements, and of those we can be very proud. The value of the Jubilee, however, is the opportunity presented to look ahead and to move forward. Congo is conscious, stirred, moving as never before; now is the time for the application of the Christian dynamic to which the Congolese turns in eager anticipation. To fail Congo now is to fail the future.

It is peculiarly fitting that Dr. Ellsworth E. Faris, the first missionary to the Congo, is asked to speak 50 years later concerning the achievements of the Mission and its promise of the future. Dr. Faris and his wife left in late January for the Congo to visit the scenes of his former labors and to have a part in the Jubilee celebration.

Saum, Mr. and Mrs. Harry C., 351 High St., Benton Harbor, Michigan (India)
Scott, Mrs. Mayme Jackson, 214 S. Garth Ave., Columbia, Missouri (India)
Shelton, Mrs. Albert Leroy, 2400 S. Highland Ave., Los Angeles, Calif. (Tibet)
Smith, Mr. and Mrs. Herbert, Midway Jr. College, Midway, Kentucky (Africa)
Springer, Mrs. Eva Alice, 266 S. Downey, Indianapolis, Indiana (India)
Tremaine, Miss Stella, 504 W. Fairmont Ave., Glendale 3, Calif. (China)
Vance, Miss Zonetta M., c/o California Christian Home, PO 148, San Gabriel, California (India)
Wells, Miss Goldie Ruth, 270 W. 8th Ave., Eugene, Oregon
Young, Mr. and Mrs. Thomas A. B., P. O. Box 622, Selma, Alabama (Japan)

An Illinois business man took a dollar bill, pinned a piece of paper to it, asked everybody who spent it to write down what it was for, and send it back into circulation for two weeks. At the end of the time it came back with the following story:

It was spent five times for salary.
It was spent five times for tobacco.
It was spent five times for cigarettes.
It was spent three times for candy.
It was spent twice for haberdashery.
It was spent three times for meals.
It was spent once for auto parts.
It was spent once for groceries.
It was spent once for laundry.
It was spent twice for shaves.
It was spent once for toothpaste.

God never had a chance with that dollar. There are millions of others that never touch the offering plates in church.

By Their Fruits

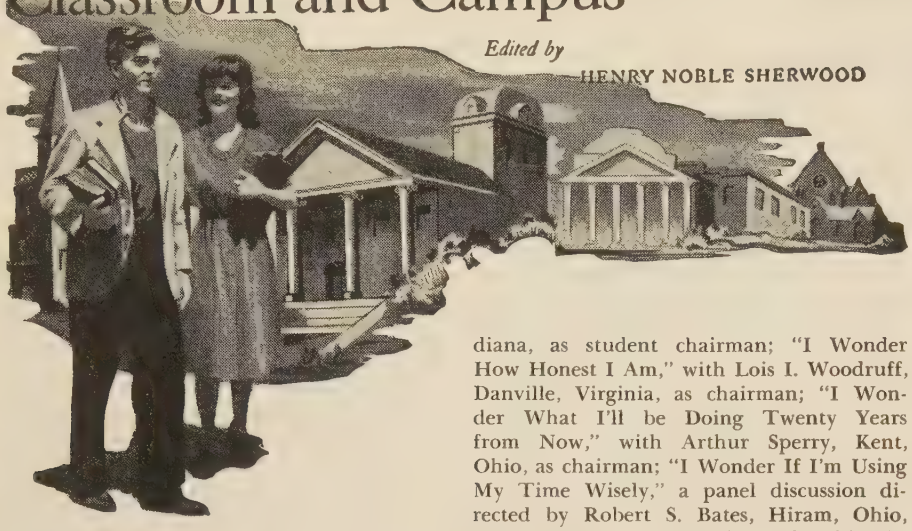
By MAYME GARNER MILLER

BY their fruits
Ye shall know them . . .
These missionaries
Whose roots go deep
In the distant valley
Warmed by the fires of God
Roots that go downward
With upward, outward reach
Stronger for strange soil
And wild winds blowing.
No home-bound horizons
To stifle the dream . . .
Their roots go deep
To tap the lasting fountains
While, with beneficent bough
Lifted in sweet benediction
O'er village and jungle, they find
A constant dwelling place
Beside the chosen hill
Steadfast, serene, immovable.
Their fruits—the seed-bed
For indigenous years—
For patient, plodding,
Germinating years
Preserved by the Keeper Eternal
For a richer yield.
Their stalwart presence
A sentinel for the glory of God
Lifting sheltering arms
To weary wayfarers
Humbly sharing fruit
From friendly hands.
By their fruits
Ye shall know them . . .
Abundant, mellow fruit
For under-nourished souls—
The empty-handed
The empty-hearted—
Sweet, healing fruit
For the bitter years.

WORLD CALL

Classroom and Campus

Edited by
HENRY NOBLE SHERWOOD



Phillips University
Enid, Oklahoma

A UNIQUE approach to rural church problems is being offered in the College of the Bible this semester. The course is being taught each Tuesday, Wednesday and Thursday, by E. D. Hamner, minister of the Christian Church, Van Alstyne, Texas. The approach is practical and attempts to present the sociological problems of rural church work and to show the vital place of the church in community life.

Ray W. Wallace, minister of the First Christian Church, Norman, Oklahoma, and a Phillips alumnus, was guest speaker of the annual Christian Challenge Week, observed on the campus in early February.

Students had opportunity to hear three well-known church leaders during the annual Oklahoma Christian Ministers' Institute in January. They were Dr. A. L. Haddon, Principal of the Bible College of New Zealand; Dr. Marvin O. Sansbury, pastor of the University Church, Des Moines, Iowa; and Mrs. James D. Wyker, member of the executive committee of the International Convention of Disciples of Christ.

Hiram College
Hiram, Ohio

"These Things I Wonder About" is the general theme for the Student Fellowship gatherings on Sunday evenings during the third seven-week term of the school year at Hiram College. The meetings are held in the social rooms of the Christian Church, under the sponsorship of Ray E. Hunt, pastor of the church and religious counselor of the college.

Students bring their Sunday evening box lunches to the church, where the evening begins informally over tea and chocolate served by the refreshment committees. Luncheon is followed by a worship service led by one of the students. After the service, the discussion program is opened by the student chairman and faculty sponsor.

Special themes for the separate weekly programs in the third term are: "I Wonder How I Lose Friends and Make Enemies," with Margaret L. Roth, Fort Wayne, Indiana, as student chairman; "I Wonder How Honest I Am," with Lois I. Woodruff, Danville, Virginia, as chairman; "I Wonder What I'll be Doing Twenty Years from Now," with Arthur Sperry, Kent, Ohio, as chairman; "I Wonder If I'm Using My Time Wisely," a panel discussion directed by Robert S. Bates, Hiram, Ohio, and John M. Bailey, Lakewood, Ohio; "I Wonder How to Form a Philosophy of Life," with Douglas Sturm, LeRoy, New York, as chairman; and "I Wonder about Defending my Philosophy of Life," with John Bowers, Grand Rapids, Michigan, as chairman.

Over sixty persons will be involved in the course of the year in planning and directing the discussion program.

Bethany College
Bethany, West Virginia

Bethany College has announced a special Summer School of Languages, designed to meet the need of the modern student in the modern world. The school is designed not only for language students who expect to teach or become interpreters, but for journalists who desire foreign assignments, business persons who expect to be located in foreign trade, education students who feel a need for better understanding among peoples, and science students who need actual practice for study in foreign languages.

The course will run for twelve weeks; six weeks will be spent on the Bethany College campus, and six weeks in a foreign country of the student's choice. Languages offered will be French, German and Spanish. Students will be accepted for the school in groups of fifteen, and the entire school experience will be built around such groups. Each group will be in charge of an instructor, the instructors for the various groups being selected from among the outstanding language teachers of the United States and Canada. From June 16 to September 6, all members of the various groups will work, eat, sleep and live a foreign language.

The entire cost of the course of campus instruction, travel to and from Europe and Mexico, and expenses in the countries visited, will be less than the average conducted tour of six weeks as listed by various travel companies for the summer of 1949. Advanced college credit of nine semester hours will be allowed for the course. Applications for the Bethany College Summer School of Languages must be made prior to March 1, 1949, because of the extensive arrangements and reservations which must be made. Dr. E. D. McKensie is director of the school.

For the second year, Bethany College, with Oglebay Institute and Radio Station WWVA, is putting on the "Junior Town Meeting of the Air." The format of the Town Meeting of the Air on the national hook-up is followed. The broadcast is on Wednesday evening at 10:30 E.S.T. Bethany would appreciate some "fan mail."

Lynchburg College
Lynchburg, Virginia

Students and faculty of Lynchburg College have had the privilege this college session to hear a number of outstanding speakers discuss current issues. Some of the most recent of these are Richard Laney, Principal of the Corcoran Art School in Washington, who gave a lecture demonstration on painting; Congressman Brooks Hays, of Arkansas, on "Christianity and the Commonwealth"; President Earl Moreland, of Randolph Macon College in Ashland, on "The Amsterdam Assembly and the World Council of Churches"; and Dr. Walter M. Horton, Professor of Theology of the Oberlin Theological Seminary, on "Christian Youth of Europe." Recently F. E. Davison, pastor of First Christian Church, South Bend, Indiana, and president of the 1949 International Convention of Disciples of Christ, spoke twice before classes of students preparing for the ministry, missionary and religious education work on "Preaching" and "Ministerial Ethics" respectively.

On February 1, Dr. A. L. Haddon, Principal of the Theological School of Disciples of Christ in New Zealand, will speak on "Social and Religious Life in New Zealand."

Following the Christmas vacation, the biology section of the Science Division moved all of its activities to the new quonset building which was ready for occupancy. The lower floor of the building provides lecture room, laboratories, and offices for the biology work. This move releases rooms in the Main Building for chemistry and physics expansions as well as space for other educational purposes. The college postoffice and bookstore have been moved to the new building which will give more adequate service to the larger student and faculty groups.

Butler University
Indianapolis, Indiana

Unique among their classmates at Butler University are twelve upperclassmen, seven men and five women, who are the vanguard engaged in the honors program, a program which officials of the university hope will solve the problem of what to do with the superior student who is capable of advancing in his studies at a more rapid rate than can the average college man or woman.

The new movement which began last fall is under the direction of Dr. Vergil Hiatt, and is patterned after the Swarthmore College honors program. Honors courses are established as seminars, and students and teachers meet informally in small discussion groups.

Two seminars were created last fall, one in English and the other in history, and

have been meeting weekly since that time. Dr. Allegra Stewart, professor of English, conducts the English seminar and meets once each week with the nine students to discuss the works of the blind poet, John Milton. Dr. A. Dale Beeler, professor of history, meets weekly with three students to discuss the diplomatic history of various countries of the world.

Next semester two new honors seminars will be started with Dr. Roy M. Robbins, head of the history department, conducting a discussion on the social history of the American frontier. Dr. Paul A. Cundiff, head of the English department, will conduct the English seminar in a study of humanism. Three hours of academic credit is given for each semester of successful participation in an honors seminar.

The objective of the honors program is to provide an incentive for the superior student to do the best work of which he is capable.

Atlantic Christian College
Wilson, North Carolina

With the close of the first semester, twelve students of Atlantic Christian College completed their work for the A. B. degree. A number of these who were candidates for the ministry left immediately to continue their studies in graduate schools. Only a few additional students were accepted at the second term enrollment.

The observance of Christian Higher Education Day in the churches of the area was promoted actively by the college. In addition to special literature sent to all churches, ministerial students and faculty spoke in many pulpits.

The National Family Basketball Tournament was held on the college campus in late December. The Clark family, from Indiana, won the tournament for the second consecutive year. This annual event attracts considerable publicity and capacity attendance.

Transylvania College
Lexington, Kentucky

Two students have been chosen as members of the first team of an Overseas Youth Caravan, by The United Christian Missionary Society. They are Miss Verna Deane Schmid, who is now in her second year of graduate work at the College of the Bible, and Mr. Billie Glenn Workman, now in his sophomore year at Transylvania College. Miss Schmid is working on a master's degree in religious education, and Mr. Workman is majoring in English, preparing for the ministry.

The two were chosen from over 200 applications on the basis of past experience and a 750 word essay on the subject of work in their local churches. To be eligible, candidates had to have caravan experience. Mr. Workman worked with a caravan in Tennessee and Miss Schmid headed a caravan in Illinois.

The two young people will spend six weeks in England and Scotland working in Disciple churches. Present plans are to sail from New York on June 15 and return on August 1. Before leaving they will have a special training period.

Miss Schmid is the daughter of Mr. and Mrs. John L. Schmid, Los Angeles, California. She is a graduate of Chapman College.

Mr. Workman is the son of Mrs. Bonnie McRoy, Madisonville, Kentucky. He is in his first year at Transylvania, having attended Western Kentucky State College, Bowling Green, his freshman year. He is a member of the a capella choir of Transylvania.

Texas Christian University
Fort Worth, Texas

Total enrollment in classes in religion at Texas Christian University during the fall semester reached 1,229. This figure does not include the Brite College of the Bible which is the graduate seminary for the training of ministers. The undergraduate department is headed by Dr. Cecil F. Cheverton.

Dr. Harold Cooke Phillips, minister of the First Baptist Church, Cleveland, Ohio, and one of America's outstanding preachers, will be the Wells Lecturer at the Ministers' Week program, May 30 to June 3.

Dr. Thomas F. Richardson, head of the department of psychology at T. C. U., represented the college at the Southern Council for Higher Education meeting at Savannah, Georgia, in late December. Texas Christian will cooperate with the program which was enthusiastically adopted by the governors of the southern states relative to a more extensive program of medical training and the development of graduate facilities in the South.

Dean Lucy Harris of the School of Nursing has been named a member of the Committee to Implement the Brown Report. The first meeting of the national committee was held recently in Washington, D. C.

Dr. E. M. Jellenick who, at present, is dividing his time between duties at Yale University and the newly established Yale Institute of Alcoholic Studies in the Southwest, with headquarters at Texas Christian, will present a course of study in the Brite College of the Bible during the spring semester entitled, "Ministry to the Alcoholic Victim."

National Family Week
May 1-8, 1949

"THE future of the world is determined by the families of today," declared an international Protestant leader in Christian family life education. He called for a widespread observance of the seventh annual Family Week, May 1 through 8, 1949.

Richard E. Lentz, new director of adult work and family life education of the International Council of Religious Education, elaborated on the theme, "Home Builders Are World Builders," by saying it "is a promise as well as a statement of fact.

"The feeling of frustration is a common one. Talk about world problems often leaves the individual with an unspoken protest: What can one person do about it? Yet one can do something about the serious situations of today because *home builders are world builders.*"

Family Week is sponsored for the Protestants not only by the International Council of Religious Education, but also by the United Council of Church Women and the Commission on Marriage and the Home of the Federal Council of Churches of Christ in America.

Radio Citation

WORLD CALL is cooperating in conducting a nationwide poll among Protestants to determine the best radio programs which portray family life. On the basis of your vote, five programs will be cited during National Family Week for "high quality in content and excellence in production." Rules are:

1. Study your favorite family-life programs on the basis of the ten criteria below and determine the one for which you want to vote.
2. Write it on this ballot, check the reasons why you voted for this program, and send this ballot to The International Council of Religious Education, 203 North Wabash Avenue, Chicago 1, Illinois, before March 15, 1949.
3. Your ballot will count only
   (a) if you vote for a program which portrays family life, and
   (b) if you check at least five reasons for your choice.

— — — — — — — — — — — — —

I vote for..... ....., heard on Station .....
(name of program)

of....., ...
(city or town) (state)

I VOTE FOR THIS PROGRAM BECAUSE (Check at least five reasons)

..... The family is true to life.
..... The family members treat each other with respect and affection.
..... The family enjoys working and playing together.
..... The family treats courtship, marriage, and sex reverently.
..... The family is without prejudice toward other races, creeds, and classes of people.
..... The family lives good citizenship on local and world levels.
..... The family respects religion.
..... The moral tone of the program is Christian.
..... The humor of the program is wholesome.
..... The sponsoring commercial announcement is refined and wholesome.
....
.....
(write in any other reasons)

WHEN school opens in March at Colegio Internacional, Asuncion, Paraguay, the boys' dormitory will be used for classrooms and the boys' board department will be discontinued. This is due to the fact that the school, with its five hundred students, is overcrowded, and a boarding department demands more missionary personnel than is warranted by the results obtained. The school curriculum covers seven years of primary and six years of secondary work. It is hoped that the new policy will result in better academic work and will release missionaries from routine work for counseling and program activities.

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Vernadean Schmid, United Christian Missionary Society foreign missions candidate from Los Angeles, and William Workman, Madisonville, Kentucky, were selected from eight applicants for a summer youth caravan which will carry on projects in the British churches in 1949. The project is being financed by special youth funds and interested individuals. Alternates chosen were Alice Crook, Wadsworth, Ohio, and Charles Cox, Jr., Birmingham, Alabama.

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The China Mission staff of The United Christian Missionary Society remaining in China as of February 1 include: Dr. and Mrs. Searle Bates, Verla Elliott, Mrs. Edna Gish, Walter W. Haskell, Mr. and Mrs. James H. McCallum, Lewis Smythe, and Wenona Wilkinson in Nanking; George Cherryhomes, Mr. and Mrs. O. J. Goulter in Chuhsien; I. Hubert Reynolds and Joseph Smith in Wuhu; Pauline Starn and Lyrel Teagarden in Nantung.

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W. G. Moseley, director of Christian education for Washington and North Idaho, was given the Distinguished Service Citation by the Council of Churches for Washington and North Idaho. The award was given for his work among Disciple churches and his contribution to the cooperative enterprises in that area. The state council represents seventeen Protestant groups. Mr. Moseley has been on the field staff of the Department of Religious Education of The United Christian Missionary Society since 1927.

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A daughter, Katherine Jane, was born to Mr. and Mrs. Robert Nelson, Kingston, Jamaica, on December 27.

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Mr. and Mrs. Elmer Ross Sly of Greencastle, Indiana, observed their Golden Wedding Anniversary January 30. The Slys are the parents of Virgil A. Sly, director of Africa missions of The United Christian Missionary Society.

Offices of the Minnesota Christian Missionary Society moved January 1 to the Minnesota Protestant Center at 122 West Franklin Avenue, Minneapolis. The Center houses executive offices for a number of Protestant church organizations.

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Charles H. Webb has been appointed national director of Church Development and Evangelism for the National Christian Missionary Convention and assumes his new duties in the Indianapolis office April 1.

Mr. Webb

A native of Muskogee, Oklahoma, Mr. Webb is a graduate of Jarvis Christian College, Hawkins, Texas, and Butler University. He is president of the Piedmont Tri-State Convention, parliamentarian for the National Christian Missionary Convention, and has held pastorates in Tulsa, Oklahoma, and recently in Winston-Salem, North Carolina. He follows C. L. Parks who resigned as national director of Church Development and Evangelism December 1, to take up work with Flanner House in Indianapolis.

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Ellsworth Faris, Disciple missionary to the Belgian Congo from 1897 to 1904, left the United States in January for a trip to Europe and Africa. His plans included a visit to the Congo. Dr. Faris, who has been living in Lake Forest, Illinois, was one of the first missionaries sent to Africa by the Christian churches.

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A baby girl, Teena Donna, was born to Lt. and Mrs. Don W. Jolly of Honolulu, T. H., on December 8. Mrs. Jolly was Jean Goulter, daughter of the O. J. Goulters, missionaries to China. The announcement was passed on to WORLD CALL by Dr. and Mrs. R. F. Brady, former China missionaries, now of Porterville, California.

Missionary Register

Arriving from the Field:

Mrs. W. W. Haskell, Miss Grace Young, Peggy Smythe and Mr. and Mrs. Douglas Corpron and their two daughters arrived in San Francisco from China late in January on the S.S. "General Breckenridge."

Departing for the Field:

Miss Eva Marie Johnson will leave New York on March 21 on the S. S. "Stavelot" for Matadi and the Belgian Congo.

The Garland Farmers have been preparing for the fiftieth anniversary of Protestant missions in Puerto Rico, March 13-14. Forty-seven Disciples have indicated that they will visit the Farmers at McLean Conference Ground in Puerto Rico at the time of the anniversary. Disciple sessions will be held in a theatre building in Bayamon, and it is planned to give a resume of these meetings at one of the missionary hours during the Cincinnati International Convention of Disciples of Christ.

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Presidents and executive secretaries of the state women's missionary boards met in Turkey Run State Park, Indiana, in January to consider women's work and missionary organizations. All states or areas were represented with the exception of New England. The work was studied and recommendations were made which will form the basis for a long range program of women's work in the churches.

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Friends of Miss Etta Proctor, Home Mission Sister for the British Churches of Christ since 1939, will be interested to hear of her marriage on January 4 to Willie Short at Evington Road, Leicester. In 1947, Miss Proctor attended the International and World Conventions of Disciples of Christ in Buffalo and spent some time visiting in American churches. She has resigned her work. Mr. Short is an active layman in the Falkirk church and the Glasgow District.

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Mr. and Mrs. Russell Harrison announced the "first public appearance" of their second son, James Russell, January 12 in Indianapolis. Russell Harrison, Sr., is national director of intermediate work in the department of religious education, of The United Christian Missionary Society.

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Rufus Evans, father of Lorenzo J. Evans, director of Christian Education for the National Christian Missionary Convention, was killed when struck by an automobile in Marion, Alabama, January 16. Services were held in Marion, January 18.

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Dr. W. C. Widdowson, Disciple missionary to the Belgian Congo from 1906-1909, passed away in December following an operation. He had practiced medicine in Black Lick, Pennsylvania, and had been living with his son, David, at the Berry Schools, Mt. Berry, Georgia, just before his death. (See page 38.)

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Dr. and Mrs. Royal J. Dye, retired mis-

(Continued on page 41)

Women and WORLD HIGHWAYS

The World at Prayer

By FLORENCE GORDON*

TWO little Indian boys in New Mexico hurried to school in starched white shirts; this was an important day. Fourteen women braved the swollen waters of Cranks Creek, Kentucky, to get to the Community Center. Sunset Gap, Tennessee, had icy roads, but a congregation gathered to "touch hands around the rolling world."

At Tucson, Arizona, there were representatives of seventeen Indian tribes, besides Spanish-speaking people and "Anglos." Among the Navajo Indians at Ganado, a speaking choir of children had practiced for three weeks to take part in the service. Up in Alaska, cottage prayer meetings went on at Sitka from six in the morning until midnight; at Haines, a former opera singer came over from Port Chilkroot to sing Malotte's "The Lord's Prayer." It was the World Day of Prayer.

A Tie That Binds

To millions the first Friday in Lent has come to have one connotation: the World Day of Prayer for home and foreign missions. They keep the day in the heart of Africa, in the frozen reaches of Baffin Land, in the bustling port cities of Latin America, in isolated villages of the Orient, as well as in thousands of communities in the United States and Canada. The sick, the aged, the blind, the residents in leper camps and tuberculosis sanatoriums, all share in the observance. Children join the chorus of praise and petition; business women set their noon hour apart for corporate worship; groups of young people meet at night to pray together. There is no barrier of language or of distance, of color or creed; on the World Day of Prayer all make a common approach to one Father.

Long in advance, the Foreign Missions Conference of North America mails the program, which has been prepared by the World Day of Prayer Committee of the United Council of Church Women, a group of women of several races and nationalities, to over seventy countries around the world, to be adapted and translated there. The Home Missions Council of North America and the home mission boards distribute the program to their home mission fields. Reports furnish a colorful, kaleidoscopic picture of worshipers of all races and nationalities in the Christian fellowship.

In Home Mission Schools

Even within the United States, the pictures are as varied as the communities and institutions themselves. A group of students in Ezel, Kentucky (United Presbyterian), rang the church bell each hour to remind the people to pause for a few minutes of prayer. At Konnarock Training School, Virginia (Lutheran), the girls had their program at "family altar," their just-before-bed prayer service, and concluded it by singing "The Lord's Prayer" together. The day began early at Southern Christian Institute (Disciples) at Edward, Mississippi. With the rising bell at five-thirty, President John Long turned on the loud speaker which can be heard a mile away, playing "'Tis the Blessed Hour of Prayer." A ministerial student from Jamaica led devotions at breakfast, and the students sang the spiritual, "Ev'ry Time I Feel the Spirit." At chapel at noon the choir sang "The Prayer Perfect." They lived with prayer that day.

Frances De Pauw School of Los Angeles (Methodist), which has girls of Mexican, Cuban, and other Central American backgrounds, as well as Chinese and Indians, maintained a twelve-hour vigil of prayer. Each girl spent ten minutes at the altar, not leaving it till another girl arrived. At the close, the girls and staff came together and followed the special children's World Day of Prayer program.

Flandreau, South Dakota, Indian Vocational High School, runs a garment factory in which some twenty Indian women and girls make garments for hospitals and schools throughout the whole Indian Service. Still sitting at their machines, they stopped very informally at noon-day to pray.

Among Migrant Workers

There were no less than nineteen services among the migrants in Florida alone. There is a school in Pahokee crowded to bursting with Negro migrant children. With bowed heads they sang "Into My Heart." Then a little boy and a little girl quietly passed up and down the aisles receiving the gifts of the children—hard earned money, sacrificially given by children without shoes, in clean but worn clothing. When the gifts had been blessed, the teacher said: "You have given your gifts and spoken your prayers for other boys and girls of the world, American Indians, sharecroppers, and migrants. Doesn't it make you happy to have done this to help other children?" "Yes, ma'am," they said, with looks of true satisfaction. "Do you know who migrants are?" No one did.

The teacher asked, "How many go with your parents to King Ferry, New York, and pick beans?" Many hands went up. "How many go to Long Island and New Jersey to pick potatoes in the summer?" More hands. "How many came to Pahokee late, long after school opened, because you had been picking in other places?" Almost all hands went up. "Then you are migrants—you are called that because you travel north and south according to the seasons, harvesting crops as you go." It was a surprise and a delight to these migrant boys and girls to discover that they had been prayed for even as they were praying to God for other children.

Many Climes, Many Tongues

It is a lesson in geography, anthropology, linguistics, horticulture, as well as in the ecumenical movement, to read the reports that come from all parts of the world. February 13, 1948, was one of the hottest days of the season, with many of the people still away at summer resorts. It was a day with two feet of snow on the ground, and absentees still away at the trapping camps. It came in the middle of the rainy season, but people could not be kept away. It came in the middle of the Chinese New Year celebration, but Christians made it a part of the observance. Flowering plum, narcissi, and Chinese lilies decorated the churches in China; in Havana "we had our Spanish service in the patio out in the shade of flamboyant trees."

At Teheran they said the Lord's Prayer in fourteen tongues. In Athens the program was translated into Greek by a medical student, and a blind pastor and his wife made an Armenian translation. Both versions were handed out in the churches of Athens and Piraeus the week before, so that worshipers could prepare their hearts.

In Luluabourg, Belgian Congo, the village women studied the Bible verses of the program for two weeks before the day. The Czech women enjoyed the day so much that they planned for another service before Whitsunday. In Johannesburg, many Bantu "joined the chain of prayer for the first time." "Eight nationalities gathered together at that Bantu meeting in Johannesburg," writes a participant, "and as we lifted our voices in praise in a well-known hymn, the thought came to me suddenly that heaven must be like that, all *one* in Christ, all barriers of race and creed fallen away."

The village of Star Child in North Kwantung, China, is in a country community isolated by miles of difficult transportation and by century-old customs. In the small rural church there, the pastor's wife led the service. She reports: "Although we live in a country village, far removed from any city, in a humble little town, still we could be a part of the world united in prayer and could lift our earnest petitions that Christ's kingdom would come on earth and that Christ's followers would be faithful to him."

A woman said, "I never miss the World Day of Prayer service; it makes me feel connected up with all the world." And a little girl, "After this, I am going to pray for everybody." There, probably, we have both the cause and the effect of the World Day of Prayer.

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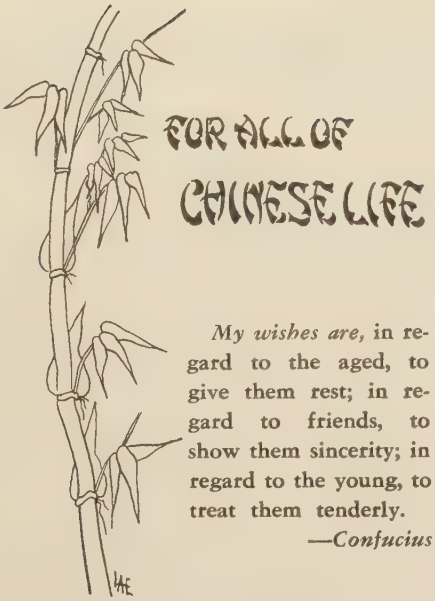
*Editorial assistant, Foreign Missions Conference of North America. World Day of Prayer this year comes on March 4.

For Adult Missionary Groups

Theme: China in the Asia of Today

APRIL



My wishes are, in regard to the aged, to give them rest; in regard to friends, to show them sincerity; in regard to the young, to treat them tenderly.

—*Confucius*

Guardians of a Heritage

Program Four in the packet, *For All of Chinese Life,* aims to present something of the life of mature men and women, their situation in the midst of change, their loyalties, their points of strain and stress, and then to face the importance of enlisting them in the total life of the church, in leadership where possible, in responsibility always, in mental and spiritual growth, in active concern for the Christian task. Older Chinese have probably been forced to make more radical adjustments in the past decade and a half than have any other mature people. Older Christians, who after all are very young Christians in background and experience, have prayed in the spirit of Horatius Bonar's hymn:

Father, our children keep;
We know not what is coming on the earth;
Beneath the shadow of Thy heavenly wing
O keep them, keep them, Thou who gav'st them birth.

Some older Christians have been moved by a type of evangelistic preaching which urges them to seek the glory of heaven and escape from the burden of cross bearing here on earth. These would withdraw from active and unselfish Christian service. They remind one of a story told by one of the delegates to the World Council of Churches at Amsterdam. It seemed that the Archbishop of Upsala wished to be appointed minister of a little church on a small and lonely island. He asked his king for the appointment. The king replied: "For years I have dreamed of being postmaster on that island."

Others of the older generation of Christians, in spite of war weariness, poverty, discouragement, have summoned their best spiritual forces. They have followed these words of an ancient Chinese sage: "Do not pray for gold and jade and precious things, but pray that your children and grandchildren may all be good." They have not only prayed. They have worked for the youth of the church. They have given. For example, a pastor's widow made a generous gift of ten hymnals to a church. The occasion was her own seventieth birthday.

In the Face of Change

Some Chinese people have retreated in the face of the seemingly imminent change of regime. They have feared being catapulted into the new era. But more and more the Christian group have been waking to the importance of guarding the heritage that is theirs. They remember the "work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ" on the part of those who introduced them to Christianity. They remember the courageous and faithful service rendered by Mary Kelly, Emma Lyon, Dr. William Macklin, Li Hou-fu, Ko Luen-pu, Li Yao-tung, and the others who have followed and are still following in their train. They have brought comfort and conviction to younger colleagues and in turn have become confident that the work they have helped to build, "oft in error, oft in anguish," will not perish with their years.

More About the Chinese Heritage

Would you like to become more familiar with what Confucius said in the famous Four Books and Five Classics, to learn more about the Chinese heritage before the coming of Christianity? Dr. Lin Yu-tang has translated portions which are available inexpensively in the Modern Library Series under the title, *The Wisdom of Confucius.* The volume is attractively illustrated by a skilled Chinese artist and would be a pleasure to own or to read and pass along to a friend. For further acquaintance with the heritage of the Chinese, re-read Dr. Lin Yu-tang's *My Country and My People.* You can certainly find it in your public library. Do not read the book expecting appreciation of Christian missions and the contribution of the Christian education to China. Read rather for the understanding of the people and particularly to see the influence which he feels that Laotze, the so-called founder of Taoism, has exerted upon the thought and life of the Chinese people. Taoism today to the observer of the average Taoist temple and the Taoist priesthood seems both fantastic and fanatic, but Lin Yu-tang writes of the way in which he senses the influence of Laotze, the philosopher of The Way, upon the thought life of the people of his country.

Grave of the Great Sage, Confucius

Luther Shao and Mary Frances E. Kelly

Did you see the story, *Kinfolk,* which has been appearing serially in *The Ladies Home Journal?* The characters in the story are portrayed with Pearl Buck's usual skill.

Worship Service and Additional Helps

The missionary worship service found on another page of this issue of WORLD CALL should prove helpful in connection with this study. It follows the general theme, *The Master Said.* The Master's words for this month, when we should look to our guardianship of the heritage that is our own, are "Follow me and I will make you become fishers of men."

WORLD CALL and *The Christian Evangelist* are both carrying news and articles about Christian work and workers in China that no sincere member of adult missionary groups can afford to miss. As you read, pray for our workers in China and for Christians everywhere in this troubled world.

Missions in CYF

Circles and Triangles

Intermediates

"From the Ink Stick to People," in *A New China,* can inspire you to make your April meeting more interesting than any preceding one. The education of the old Chinese scholar is contrasted with modern education in China. *A Nation of Scholars,* a fifteen-minute film strip, would be a good beginning for your program. One member may tell the story of Lao; another may describe modern schools; another, why Tai-Lee did not wish to be a scholar. You may help a fourth to locate schools in China maintained by the Disciples of Christ Mission, and describe one or two of them. Find material in World Call articles and in *Disciples of Christ in China.*

Seniors

"China's Ninety and Nine" is the theme of our April program. The young people should be made aware of the eager interest of many thousands of Chinese in Christianity and of the efforts of comparatively few Chinese Christians and missionaries to teach Christ to the millions of others. If possible, begin your program with a film. *Letter from China,* or *My Name Is Han* would be excellent. Borrow ideas from pages 8 and 9 of the Ferguson guide. *CYF Studies China* (copy free on request) will bring help. Consider the program plans on page 6. The worship program on page 14 may interest you.

Sunday Evening Groups

Intermediates

Be bright and festive at your last program on China. Bright red pagodas can be centerpieces on tea or dinner tables. Your intermediates will enjoy making sampans for favors which serve as nut or candy cups. *A New China,* pages 69-77, has help for you. Patterns, games, and a song for use in this meeting may be found in *Christian Youth Fellowship Studies China.* (One copy free on request.)

You have a wide range of choices for program content. Begin with your fourth leaflet in *PM PACK, No. 2.** If you have not yet had a movie, feature *Letter from China* or *My Name is Han.* You may have a review of the novel, *Tai-Lee's Precious Seed.* Or have a program of stories from *A New China* or *Tales from China,* or both. Let the program include a glance at the current situation in China, with an appreciation of the courage and devotion of Chinese Christians and missionaries, and notice of channels by which intermediates can aid Christian work in China.

Seniors

"And the Church Came" invites the use of pictures and stories. Enrich this session in the January-February-March issue of *Fellowship* by telling the story of William Morrison (See *Great Is the Company)* and incidents related to the beginning and growth of the Disciples of Christ Mission. (See *Disciples of Christ in China.)* On the political map of China, point out locations of early work of Disciples of Christ.

If your church—or mother!—has files of World Call, use the World Call *Index* to locate quickly articles and pictures. Utilize the pictures in *Disciples of Christ in China.*

In the recreation period, teach a Chinese song or two from *The Pagoda.* Play games described in *Christian Youth Fellowship Studies China.* (One copy free on request.)

Your Vocabulary and Mine

NOT only should we preach brotherhood, we can practice it in our thinking and speaking. Those of us who try to be very careful in this matter will probably find ourselves guilty of using some of the expressions listed below. Perhaps we have not known the origin of the term. Or perhaps we knew but saw no harm in the expression. It is likely that we just never thought. The quoted article which follows may set us watching for other words which may be classed as offensive.

"Let's drop these words: Blackamoor, Darky, Pap, Negress, Chinaman, Dutchman, Kike, Nigger, Chink, Greaser, Mammy, Pickaninny, Coon, Gyp, Mex, Wop, Dago, Indian Giver and Mulatto. Some of these words come from a legitimate derivation as, for example, pickaninny, which derives from the Spanish, *pequeno nino,* a little child, but which through derogatory usage has become offensive. A word in fairly common usage is included in this list, since its derivation is objectionable. This is the word mulatto, which means a person like a mule. . . . The Chinese do not like being called Chinamen, nor do the Hollanders care to be named Dutchmen. The expression, *Indian giver,* is a slur against the natural generosity of the American Indian. The verb *to gyp* forever brands that little understood race, the Gypsies, as incorrigible thieves; and in this category is the verb *to jew,* which is unforgivable."[1]

Unless otherwise noted, all materials mentioned are available from The United Christian Missionary Society.

*Order from Christian Board of Publication.

[1]From "Shouts and Murmurs," October 1948 issue of **Motive.** Used by permission.

How CWFF Helps You to Achieve Your Missionary Education Crusade Goal

Missionary education for the whole church is one of the important Crusade goals, and young people have a vital concern for reaching 500,000 persons with mission study and training.

Did you know that the Christian World Friendship Fund can help you to reach that goal in your church? Every time your group has a series of studies on China, or Puerto Rico, or some other area where CWFF is at work, this study may be counted as a part of the progress toward achieving the goal. So start now to plan four intensive courses of study that will develop interest and knowledge on the part of the young people in your group and help your church reach its Crusade goal.

In addition, it is very important that the giving of the youth in your group be tied up in a definite way with the missionary study program; for only intelligent giving will produce benefits both for the giver and the receiver. Therefore, some specific plans should be made for learning about the places where Christian World Friendship money will find its way to support certain pieces of work. Helpful materials are available and can be secured from The United Christian Missionary Society.

The Picture—Not Just Pieces

You might be quite new at planning missionary education for young people. In that case, the materials mentioned may resemble scattered pieces of a jigsaw puzzle. You may not see the picture as a whole. Naturally, you need to see the general outlines before you can proceed confidently in placing separate pieces.

Without charge, you can secure three pieces of literature which furnish the total picture. Give thirty minutes to an hour of your time studying them. The puzzle shouldn't be a big puzzle any longer.

Missionary Education of Young People, by Mareta Smoot, attempts to show the place of missionary education in the total youth program and suggests principles and procedures helpful in planning for intermediates and seniors.

Missionary Education Materials for All Age Groups, 1948-1949, describes each booklet and map, indicates briefly its use, and states the price. It is the bird's-eye-view for this year. (Or see the final pages of the booklet described in preceding paragraph.)

Christian Youth Fellowship Studies China centers attention on the planning of worship, study, and action programs for seniors and intermediates. Session-by-session study plans and resources for worship and recreation may be found here. Visual aids and other resources are described.

If you have money that has never been spent, you may wish to invest some of it in booklets which provide a better preparation for your work. *Missionary Education for the Junior High School Age* (paper, 50 cents) is a readable and excellent book. Hand a copy of *Presenting—Missions* to your seniors and older young people. It speaks directly to them. (Paper, 50 cents)

Echoes from Everywhere

A Tribute to Hazel Green Academy

I recently held a meeting for our strong church at Ashland, Kentucky, where Joseph Faulconer ministers. While there I was astonished and gratified to know of the number of Hazel Green Academy graduates in that church. There are in all just thirty. As the pastor remarked: "It would be hard to run our church without these loyal people."

E. D. Williams, principal of the high school, is chairman of the church board. Mrs. Williams is chairman of one of the missionary circles. Mrs. Bishop is chairman of the woman's council. Two of the men are elders, five are deacons, one of the women is a Sunday school teacher, and others are loyal members. This shows the influence of this fine missionary work among the mountain people of Kentucky.

Hazel Green Academy, in its 67 years of history, has sent over 60 per cent of its graduates away to college after they finished at the Academy. What other high school can show a record like that? There are hundreds more of these worthy young people in that section of the state who will never have an opportunity for education unless Hazel Green supplies it. The pity is that the appropriations cannot be greatly increased so that no worthy prospective student shall be neglected.

—Stephen J. Corey,

Lexington, Kentucky

Congolese Crusading With Success

The Crusade for a Christian World is getting under way here in Bolenge. The elders and deacons have divided themselves into teams of two to call in the homes. Already a number have asked to join the class of inquirers looking forward to baptism, while others who have backslidden wish to be forgiven for their sins, receive further teaching and be returned into the fellowship of the church.

One Sunday, Louis Harris preached on the Crusade at the morning service. He asked me to sing a Crusade hymn, the words of which had been written by Edna Poole to fit the tune, "The Son of God Goes Forth to War." At the close of the service two men and two women came forward to signify their intention of studying to become Christians, or to enter again into full fellowship.

At Lotumbe we hear they had a week of evangelistic services as a part of their share in the Crusade. Likewise, the other stations, and no doubt the back-country churches as well, are also working hard. Booklets and posters have been printed on our mission press; our quarterly magazine carries special Crusade articles.

I believe it is meaning something to the Congolese Christians to feel themselves a part of this world-wide effort for Christ.

—Virginia M. Clarke,

Bolenge, Belgian Congo

Teaching and Preaching By Selling Books

Some of my time is being used in selling books in sections of Damoh in which it is not possible for us to work because of lack of men and women evangelists. As a Mission we are responsible for a large area in the Damoh-Hatta area and cannot possibly reach even a good percentage of the people.

Recently the thought came to me to take books into sections of the city I had not seen. I consider it a worth while service. I enjoy it, though it is a bit strenuous to stand while people select books, to cycle over bad streets, to push the bike up and down rough paths and along streets which have occasional steps.

Books, including the Gospels, go into homes which otherwise would not be reached with the Message of our Lord. The books are read aloud, and are lent, and thus reach many people. Doubtless the free literature and pictures given with the magazines sold are an added inducement to buy books. The pictures come from magazines, and are used greeting cards.

I am invited into the homes of non-Christian women I had not seen before, and to a few houses where live friends with whom I lost touch when they moved. One morning I heard a friendly voice calling, "Come in, Miss Sahiba." I found a woman in whose home I visited 14 years ago when camping in Hatta. She moved to this section of Damoh where we do not work.

The need for more men and women evangelists in this area is very urgent.

—Ann Mullin,

Damoh, C. P., India

Account of Life of Early Missionary

When writing the United Society about the death of Dr. W. C. Widdowson, missionary to the Congo, 1906-1909, Dr. and Mrs. Royal J. Dye made the following comments:

"We received just today a letter with the sad news of the passing of our dear friend and co-laborer of the early days at Bolenge, Dr. W. Chas. Widdowson. He was an excellent surgeon and physician and came to relieve us in the medical work when we came home the second time. Mrs. Dye taught him the language, which he learned very easily. He lived with us and his jolly spirit cheered us at many a meal when we were tired and worn. We loved him as a younger brother and a true yoke-fellow. He was brought up in a fine Christian home. His father was a contractor and builder. I was trying to build a larger meeting house for the crowds were coming. I had assembled posts, beams and rafters and was laboriously trying to make them stay together and stand up. 'Wid' saw my inexperience and said, 'I used to work with my father. Maybe I could help.'

"He took over and built the big open tabernacle, 100 ft. by 45 ft. and 20 ft. at the peak. It withstood the tornadoes for five years. He built the first brick house we had at Bolenge, and said, 'I was under appointment first for China but I'm glad I came to Bolenge.'

"Though sick his last year at Bolenge, he would not leave till I got back, so greatly did he feel his responsibility. We all loved him and the natives idolized and trusted him. He wanted to return to Congo but his wife's health would not permit. He practiced medicine at Black Lick, Pennsylvania, and finally went to live at Berry Schools with his son, David. The entire college community turned out to his funeral. He died December 19 of uremic poisoning following an operation.

"He talked of his Congo experience as his greatest joy and pride. We who knew him loved and honored him greatly."

Busy Pastor, Evangelist and Church Builder

Pastor Graciano Confirma and Pacita, his wife, are in their second year at Bayag, Apayac, in the Philippines. Their consecration, love of the people, and hard work have resulted in spectacular achievements.

They started with no building and a few scattered members converted before the war, but never properly taught. They have had a devotional service each night, two teaching sessions during the day, and Sunday school, church service, and young people's programs on Sunday. They have been devoted evangelists as well as church builders.

Visible results include 200 people baptized in the Bayag area, a beautiful new chapel with hand-sawn red narra boards, an educational building which also serves as a community building, and a new parsonage, all in Bayag.

The chapel in Namultugan is also built of beautiful red wood. The biggest difference is that there were not enough saws to go around so that the boards are chopped with an ax! Adequate chapels were also constructed at Butao, Tubang, Tokok, and Longnao. The latter place had two Christian families living there six months ago. Today there are over 40 new members baptized by Pastor Confirma. These five barrios average a day's walk from Bayag, but this busy pastor has found time from his program in his own church to serve this large area as evangelist, pastor, and church builder.

—Louis A. Saunders

Philippine Islands

Library at I. C. C. Being Enlarged

The library at the Congo Institute, in Bolenge, continues to be a well-loved project of mine, but the practice school, another of my responsibilities now, is taking so much time that I am not making much progress in the classification of the library. Meanwhile it continues to grow.

When I ordered 2,500 book pockets I thought I was getting a lot, but when they

In Memoriam

Louis E. Holroyd, 86, January 4, 1949, Steubenville, Ohio. Active member of First Christian Church. Instrumental in establishing the La Belle View Church of Christ. In 1922, visited the mission work of Disciples of Christ in Japan and China where two sons were serving.

Mrs. Daisy Belle Jones, 77, January 2, 1949, Waverly, Illinois. Member of the Waverly Christian Church and missionary society for many years.

Mrs. R. L. Burton, December 20, 1948, Lancaster, Kentucky. A member of Pleasant Grove Church a number of years. President of the missionary society and interested in all church work. A gracious hostess and friend.

Mrs. Jennie Fellows Swayze, 82, December 29, 1948, Canton, Pa. Devoted and faithful member of the First Christian Church since 1894. A member of the missionary society since 1900.

were pasted in the books I discovered that at least three-fourths of the books were still without pockets. The gift of money for new books for the I. C. C., given by one of our churches at home, has been greatly appreciated and is being used rapidly. Both teachers and students have been reading some of the newly acquired booklets in French on Pasteur, Christopher Columbus, Principles of Family Education, Microbes, First Aid, Fables of La Fontaine, and in fact, whatever new they can find to read if the French is not too difficult.

—VIRGINIA M. CLARKE,

Bolenge, Belgian Congo

Vigan Training School Recognizes Nine Students

The Christian Training School in Vigan, P. I., completed a six-month term for lay workers on December 14, 1948, and had a recognition service for nine students who received diplomas. W. H. Fonger, secretary of the American Bible Society, and for many years a Disciples of Christ missionary, gave the commencement address.

This school has a curriculum for three years' work with courses in the Old and New Testament, church history, church organization and administration, practical Christianity, music, religious education, and projects in gardening, animal care, home nursing, woodwork, sewing, chapel construction, and kindergarten. The students also receive in-service training in both mountain and the lowland districts.

The number of students in the school for the past year was forty. Casiano Coloma, who has his Bachelor of Arts degree from the California Christian College, and his Master of Arts from the University of Southern California, has given invaluable service as director of the school.

Tribute to India's Women

The government is making commendable plans for getting rid of some of India's illiteracy. It is tackling the big problem of adult education as well as that for children. Basic education in the schools is being used especially in south India.

Some cities in the United Provinces are to have police women. A bus company plans to get rid of their discourteous, unsatisfactory men conductors and replace them with women.

In an address in England, Lady Mountbatten paid high tribute to the Indian women with whom she came in contact while she and her husband were in India's highest political position. She added: "India's need for medical equipment, for doctors and nurses, is greater than that of any other country in the world, and I am proud that India's Health Minister is a woman."

We Christians are glad to add that Rajkumari Amrit Kaur is a Christian lady. At this time the Christians have a wonderful opportunity to teach and help non-Christians understand the principles which our Lord taught and lived, which will be so very helpful to independent India if put into practice. We desire the guidance of Jesus in this non-Christian country. Many of the non-Christian leaders have learned much about Jesus and his life and teachings.

—ANN MULLIN,

Damoh, C. P., India

Missionary Worship Service

Theme: The Master Said

APRIL

Follow Me and I Will Make You Become Fishers of Men

HYMN: "There's a Wideness in God's Mercy" *(Christian Worship: A Hymnal,* 173)

SCRIPTURE: And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea; for they were fishermen. And Jesus said to them, "Follow me and I will make you become fishers of men." And immediately they left their nets and followed him. And going on a little farther, he saw James the son of Zebedee and John his brother, who were in their boat mending the nets. And immediately he called them; and they left their father Zebedee in the boat with the hired servants, and followed him. *(Mark 1:16-20)*

LEADER'S REMARKS: During the war an elderly Chinese in Nanking received a letter from friends up the Yangtze River at Hankow. This letter translated into English read: "We have learned a new and beautiful hymn. Christians here are finding it most helpful. Look it up in *Hymns of Universal Praise,* No. 340. Learn it and sing it."

Hymns of Universal Praise, published in 1936, is a beautiful volume of hymns, representative of the best of the world's Christian hymnology. Number 340 is entitled "Be Still, My Soul: The Lord Is on Thy Side." The words were written by one Katharina von Schlegel of whom we know only that she was born in 1697. About a hundred and fifty years later, Jane L. Borthwick translated the hymn, and in 1855 published it in a little volume, *Hymns from the Land of Luther.* Later it was translated and found its way into Chinese hymnology. Now in *Hymns of Universal Praise,* printed to the tune, "Finlandia," it is finding its way into hungry hearts. In the strain and stress of international and world war, in the aftermath of civil war and corruption, Christian people who have wanted to bear adequate witness to their faith have been overwhelmed by the process of mere living. Sometimes haltingly, sometimes vigorously and with great courage, they have prayed: "Be still, my soul: the Lord is on thy side."

Let us join them in that prayer. We, too, need strengthened faith and courage. Only when we have such faith can we, like the fishermen of old, lay down less important tasks and absorbing trivialities and devote ourselves to the Master's business. Then we can become expert in winning men and women, boys and girls, to the Kingdom of God. We will hear two stanzas of this beautiful prayer hymn. Let us make them our own heartfelt prayer.

PRAYER HYMN *(read or have sung to the tune, "Finlandia"):*

Be still, my soul: the Lord is on thy side;
Bear patiently the cross of grief or pain;
Leave to thy God to order and provide;
In every change He faithful will remain.
Be still, my soul: thy best, thy heavenly Friend
Thro' thorny ways leads to a joyful end.

Be still, my soul: thy God doth undertake
To guide the future as He has the past.
Thy hope, thy confidence let nothing shake;
All now mysterious shall be bright at last.
Be still, my soul: the waves and winds still know
His voice who ruled them while He dwelt below.

LEADER: The Master said, "Follow me and I will make you become fishers of men." Let us pray:

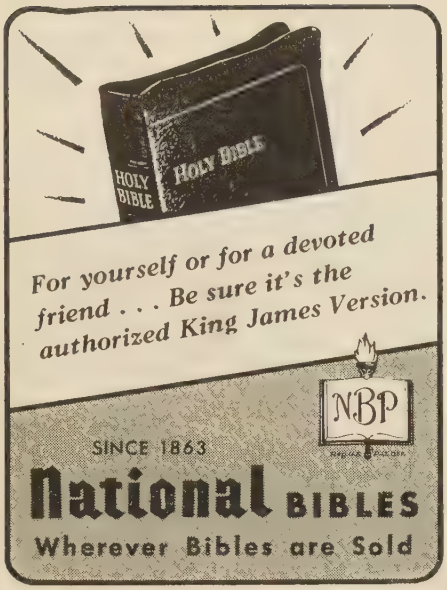
In simple trust like theirs who heard
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word,
Rise up and follow Thee.

—*Whittier*

OFFERTORY SENTENCES: We witness by word and deed. We witness by gifts. Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to provide you with every blessing in abundance, so that you may provide in abundance for every good work. *II Cor. 9:7,8)*

MISSIONARY BENEDICTION

—LOIS ANNA ELY



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Book Chat

(*Continued from page* 20)

erhood. Historians, like journalists, tend to lean heavily on controversy and organizations for their material.

WE have felt the Garrison-DeGroot *History* so important to our readers that we have left scarcely enough space for an adequate treatment of a remarkable book by Robert Frederick West on *Alexander Campbell and Natural Religion.* This book, published by the Yale Press, is a doctor's thesis, but it is also a popular book of fine readability and interesting content. The work is divided into three sections. The first is called "Attack Upon Ecclesiasticism" in which Campbell's anti-clerical, anti-theological, bias is developed. This indicates that Campbell was not only a child of the enlightenment which stemmed from such philosophers as Locke and such movements as the French Revolution, but that he had much in common with the deists and other opponents of organized religion. This period of "attack" also corresponded roughly to the time of fierce Jacksonian democracy in America. In Part Two, we have Campbell as the "Defender" of revealed religion. This phase of Campbell's ministry came by way of the debates with Robert Owen the secularist and led Campbell into a strong restatement of the position of "revealed" religion. Then as Mr. Campbell's followers multiplied and the movement began to take on strength, his attitude toward organization was modified. He began to favor missionary organizations and other ventures in cooperation and out of it developed a philosophy of history, to be seen in the title of his monthly paper, *The Millennial Harbinger.* The millennial expectations were postponed and ultimately Campbell came to a time dimension in religion that reinforced his feeling for the organized ongoing of the church.

Books Mentioned on Page 20

THE DISCIPLES OF CHRIST: A HISTORY, by Winfred Ernest Garrison and Alfred T. DeGroot. St. Louis. Christian Board of Publication. 592 pp. Price $5.00.

ALEXANDER CAMPBELL AND NATURAL RELIGION, by Robert Frederick West. New Haven. Yale University Press. 250 pp. Price $3.75.

Publications Received

MAN'S DISORDER AND GOD'S DESIGN. An omnibus volume of the Amsterdam Assembly Services. New York. Harper & Brothers. $5.00.

HIDDEN HIGHWAY, by Flora M. Davidson. New York. Fleming H. Revell Co. $2.00.

RELIGIOUS LIBERTY, by Cecil Northcott. New York. The Macmillan Co. $2.00.

VENTURE OF FAITH. The Birth of the World Council of Churches. By James W. Kennedy. New York. Morehouse-Gorham Co. $1.00.

THE CHURCH-SCHOOL TEACHER'S JOB, Mildred Moody Eakin and Frank Eakin. New York. The Macmillan Co. $2.75.

THE REAWAKENING OF CHRISTIAN FAITH, Bernard Eugene Meland. New York. The Macmillan Co. $2.00.

THE COST OF DISCIPLESHIP, Dietrich Bonhoeffer. New York. The Macmillan Co. $2.50.

Laymen with Evangelistic Zeal

A Crusade was started some years ago in Mexico to take a Gospel portion into every home of the Republic. Millions of Gospels were distributed. The campaign still goes on though the original ferver has somewhat abated.

It is not unusual for some lay-worker with no thought of remuneration, fired by a holy zeal, to raise up congregations of believers.

In a recent convention which Disciples of Christ held in San Luis Potosi, the most inspiring note was the testimony of a lay-worker, Genaro Martinez, who, carried forward by the flames of his devotion, had raised up a congregation of believers. He was reaching out into fields beyond winning souls to Christ. He had brought with him a splendid group of representatives.

One finds this type everywhere. It was my privilege to have a part in the founding of an Evangelical mission in the mountains of the Huasteca which has grown to be a great chain of churches. It all began with a humble lay-worker who received a Bible and who, through its study, found Christ and immediately went to work to win the whole community.

—FREDERICK J. HUEGEL

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**The new "Hearthstone" is not to be confused with the devotional quarterly now known by that name. The brotherhood devotional quarterly will take on a streamlined form and a new name, THE SECRET PLACE, next fall.*

Christian Board of Publication — St. Louis 3, Mo.

World Call News Room

(*Continued from page* 34)

sionaries to the Congo, celebrated their fiftieth wedding anniversary on January 16. This was also the fiftieth anniversary of their going to the Congo for their first term of service. The Dyes are living in California.

———

The Chicago Disciples Union observed the Week of Compassion February 21 with a televised program over Station WBKB. Disciples meeting in their respective churches in the city watched and heard the program over television sets which were installed for the evening. F. E. Davison, South Bend, Ind., president of the 1949 International Convention of Disciples of Christ, spoke on the program and music was furnished by the choir of Austin Boulevard Christian Church, Oak Park, Ill. The Chicago Disciples Union reports that this occasion marked the first use of television by any church group in Chicago.

———

A daughter, Marian Jean, was born to Mr. and Mrs. Fred Henderson, missionaries to the Belgian Congo, January 19, in Winnipeg, Manitoba, Canada. The Hendersons are at home on furlough.

———

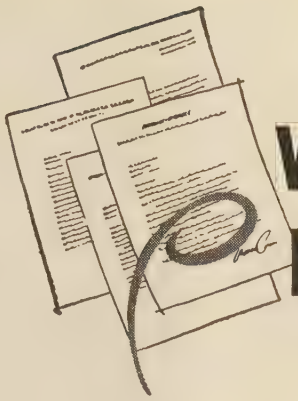
Wendell F. Taylor, pastor of the church at Hazel Green, Ky., was killed instantly on January 10 when a loose wire he was handling came in contact with a 22,000 volt electric line. Mr. Taylor, whose pastoral work was being sponsored jointly by the Kentucky Christian Missionary Society and The United Christian Missionary Society, was to have graduated from the College of the Bible, Lexington, Ky., in June of this year. At the time of his death he was helping to connect wiring between his church and the Hazel Green Hospital in order to broadcast church services to hospital patients. Mrs. Taylor and the two children have gone to Pasco, Wash., where the family lived before coming to Hazel Green two years ago.

———

Ken Tokiyama, one of twelve high school boys who joined All Peoples Christian Church in Los Angeles on a Sunday in the summer of 1948, received the honor of being named "Hi-Y Boy of the Year," by the Southwest YMCA in Los Angeles. The selection was made from members of 35 Hi-Y clubs. Ken also was chosen as one of six finalists from his district to enter a statewide competition.

———

A "chain of missionary assemblies" was held in 19 Florida cities in January and February as a cooperative project of various Protestant churches and community organizations. Mrs. Rosa Page Welch, Chicago Disciple and graduate of Southern Christian Institute, Edwards, Miss., was vocalist in the meetings, which were led by a group of sixteen missionaries and other representatives of Protestant churches.



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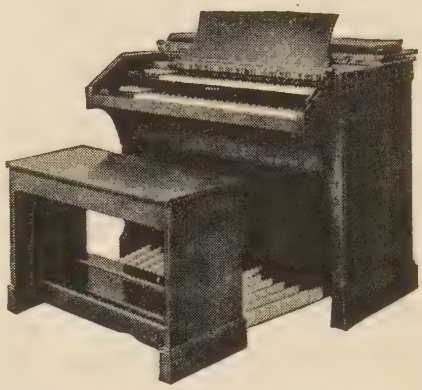

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Rebuilding the Churches in Japan

Mr. and Mrs. Kenneth C. Hendricks, missionaries stationed in Tokyo, Japan, catch up on home and world news as they read WORLD CALL, while other WORLD CALL readers follow the activities in Japan as recorded by Mr. Hendricks.

WE are happy over the fairly rapid postwar recovery of this land so very recently a scene of indescribable devastation. We are especially pleased over the fine spirit of our Christian brethren and their increasingly successful efforts to advance the cause of Christian education and evangelism during these present years of unusual receptivity throughout the length and breadth of the country. And we are more than pleased to see the progress of church building reconstruction, and church and school repair and improvements in all of our four stations: Akita, Fukushima, Tokyo and Osaka.

The *Takinogawa Church*, which, since its fairly new chapel was burned in a 1945 air raid, has been meeting in a temporary structure here on the school campus, is to move into its new and very presentable churchhouse with the opening of 1949.

The *Nakano Church* in West Tokyo, which has been using a rented house for some twenty years, is getting its own building at long last.

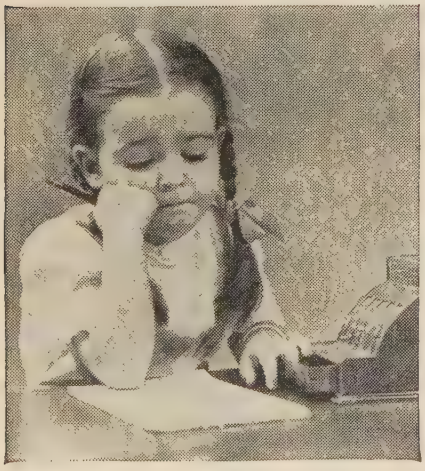
The *Sendai Church* has completed the second unit of its new meeting place, a small structure that will become the parsonage when the chapel itself is erected during the coming year, we trust.

The *Tsuruoka Church,* long in need of repair, has been extensively remodeled.

The *Tamade Church* in Osaka has acquired additional land and plans a new unit for expanded work as a Christian social welfare center.

Both schools here in Tokyo have had needed "face-lifting" and expansion of buildings to accommodate increased student bodies.

A Japanese Christian friend says: "Tell the American Christian friends that their kind help has been very greatly appreciated, and we wish continued assistance at this critical time when Japan is threatened with Communism and only Christianity can meet our real needs."



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- The "healing of the nations" becomes a reality, both spiritually and physically, as our missionaries and nationals minister through our hospitals and dispensaries.

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WORLD CALL INDEX
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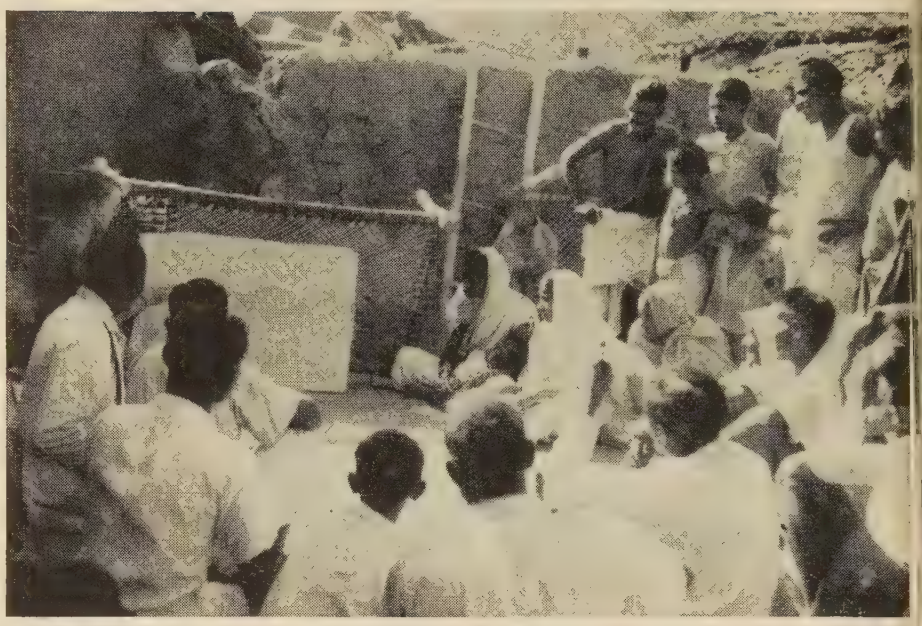
Christmas 1948 in India



Close-up of a village crowd listening to Miss Shreve tell the Christmas story.

IT was a wonderful Christmas in the village churches near Takhatpur. On the afternoon of December 24 I rode the horse over a bad road to a village about eight miles away. That night I could almost imagine that I had been taken back to the first Christmas Eve for I slept in what might be called a stable and the shepherds came and sang to me.

In the evening there was a meeting in the little church. Everyone came, bringing a light, either a candle or a little earthen saucer in which burned a wick. These were placed around the room as the symbol of Christ bringing light to the world. It was very beautiful. Then I went to one of the Christian homes for the night where I had a small room which opened out onto the courtyard. On one side of me was a room for the buffaloes, and on the other, one for the oxen, and neither wall reached all the way to the roof. I, myself, spread hay on my bed to make up for the lack of bedding.

It is the custom here for the men to stay up all night singing carols. They call themselves the "shepherds." They sang that night before every house in the village. Only once did I not hear them for a while, and I knew that they had gone to two other villages near by where there were some Christians. Between notes I heard the animals munching hay. It was all very real.

That same day a man and his wife came to say that they wanted to give up the old way and become Christians. The Christians in the village who in only a few years have grown greatly in the Christian graces, said, "This is a great day. This is Saul becoming Paul. In the beginning days of the church in this village he was one who persecuted us greatly. He struck us with clubs. We struck him with prayer." When they said this I though how wonderful it would be if we could "strike more people with prayer." The two people said that it is the attitude of these Christians that has made them want to become Christians. They have given up the old symbols—the beads and long hair—and are now being taught what it means to be a Christian. We pray that soon they may be ready to go the whole way.

On the 25th I went to a second village,

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arriving in time for the big community Christmas dinner when seventy of us sat down to a feast of rice and curry. For many it was indeed a feast. I gave the message in the Christmas service there and then traveled to the third church for another service. It, too, was a rich fellowship.

On the 26th I started back home, visiting another church on the way and tasting some of their Christmas delicacies. I arrived in Takhatpur for a part of the church service and the big dinner which followed when 200 sat down to eat.

All week following Christmas there were thanksgiving services in the churches. These are very impressive. As the name of each family is called out, the members go forward with their thank offering. The head of the family may tell of some of the blessings of the year, read a Scripture passage or ask someone to pray for them.

The offerings were in money, grain, or garden produce. In the villages big baskets of grain were carried in.

We have many other reasons to be thankful in India. Through the year there have been many difficulties, very grave ones, indeed. But peace has prevailed in a wondrous way. There have been doubts in some minds about the future of the church in India. Then just recently the Constituent Assembly passed the article on freedom which included freedom of conscience and the practice and propagation of religion. Another article was to abolish untouchability. Twenty years ago this would have been considered a miracle. Perhaps it is today. It will take time to enforce it, but the miracle stands and is due very largely to the influence of Christianity in India through the years. With this challenge before us we must go forward.

—ETHEL SHREVE,
Takhatpur, Bilaspur Dist., C. P., India

No Leaking Roof for Christmas

EVER since the rains started last July, our great worry here in Aguascalientes, Mexico, has been the church roof. It leaked so badly that there was grave danger of the whole building being ruined.

When the local congregation and pastor took the matter in hand, The United Christian Missionary Society and many interested friends rallied around them with generous gifts. We now have a new "eternal roof" of cement and asbestos sheets which we hope and pray will be as "eternal" as everybody thinks! Our building is huge as we very well discovered when we began to make the wooden frames and to buy the cement sheets at 30 pesos each!

The program on Christmas Eve was the first service held in the sanctuary under the new roof. It consisted of tableaux, special music, a beautiful dialogue of the Annunciation, and Scripture reading. Of great inspiration was the personal testimony of Celestino Lopez, who that very night was celebrating his 25th anniversary as a Christian. Celestino lives in Mexico City now, but he and his family came to Aguascalientes for this occasion. He was mayor of our city for one term and, of course, had some difficulty at times living the Christian life in that political environment.

There are two times in the year when all Mexicans think they should go to church. One is at Easter time and the other is the 31st of December. At the Aguascalientes church a beautiful candle lighting service was held. The pastor lit a large candle saying, "Jesus said, I am the Light of the World." Then each person filed by and lighted his candle in the flame of the larger candle. The pastor, at appropriate intervals, quoted Scripture relating to light. Just as the clock struck twelve, he led the congregation in a prayer of thanksgiving and reconsecration.

This past year marked the 50th anniversary of the married life of an elderly couple of the church, Mr. and Mrs. Ovalle. Before the candle lighting service, a simple but fitting ceremony was held honoring this deacon and his wife.

—RUTH LESLIE,
Aguascalientes, Ags., Mexico

Pursuit of Happiness

Happiness in this world, when it comes, comes incidentally. Make it the object of pursuit, and it leads us a wild goose chase, and is never attained. Follow some other object, and very possibly we may find that we have caught happiness without dreaming of it; but likely enough it is gone the moment we say to ourselves, "Here it is!" like the gold that treasure-seekers find.—HAWTHORNE.

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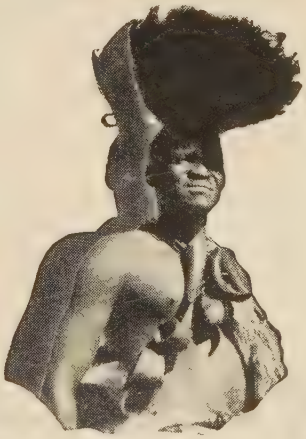

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Crusading in the West Indies

(*Continued from page* 29)

attendance at periods of instruction and services of worship.

BEFORE the group left the church, on the last evening of the visitation, they heard their pastor read their names from a scroll of "Crusaders of the Cross." They were dedicated in their new task of evangelism and charged with faithfulness to the regular Sunday afternoon meetings, at which the names of prospective families are read and assignments of responsibility given. For three months, prior to the December visitation, they had held such meetings, and had considered the work to be done.

When the lay workers had left the church, the pastors and other leaders went to near-by Mission House, which also serves as dining hall for Christian College, and ate their evening meal. The ministers were weary, but the conversation was still enthusiastically turned in the direction of Island evangelism. Their being together for three days had been occasioned by the annual Minister's Retreat which they had decided to combine with an experimental Laboratory in Visitation Evangelism. Each morning had been given to a study of the "Crusade For A Christian World," and its application to the problems and opportunities of the thirty-one churches of Disciples of Christ in Jamaica. Each minister had presented some phase of the Crusade for the benefit of the group. Goals, recommended at the last convention of the Jamaica Association of Christian Churches, were carefully examined.

The matter which received the greatest attention, however, was the goal in evangelism: "An increase of 50 per cent in membership during the Crusade." In order to attain this, a 25 per cent increase must be reached before the July convention of next year. Now the ministers were feeling that this could be done, and they were eager to try the technique of visitation evangelism in their own churches. The coming of the new missionary family, Robert and June Nelson, had been anticipated in the setting of the evangelistic goals, and it had been hoped that their primary responsibility would be in that field. The men set out quickly to arrange dates for Mr. Nelson to lead a similar campaign in their own churches.

As the meeting closed that night, there was a unanimous feeling that, perhaps, this was one of the real answers to the problems of the Disciples of Christ churches in Jamaica. As to whether or not this feeling is justified it is too early to attempt to say. At any rate, the local pastors have been fired with the zeal of accomplishment and the spirit of the effort has shown contagion in the one area in which it was tried. Even after the brief visitation at Oberlin closed, some, who were not on the prospect list, were saying, "We hoped you would come to us." In at least one such instance, the person came to the home of the nearby missionary and said, "I am ready to make my decision for Christ."

It is sincerely believed, by those who participated in the experiment, that no matter what may be the final result of the endeavor, it is well that Christians be sent out frequently into the homes of the people with the simple message, "Christ and his church are interested in *you*."

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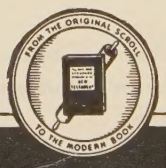
Call of Simon Peter

LUKE 5

5 While the people pressed upon him to hear the word
of God, he was standing by the lake of Gen-nes'a-ret.
2 And he saw two boats by the lake; but the fishermen had
and were washing their nets. 3 Getting
Simon's, he asked him to
taught



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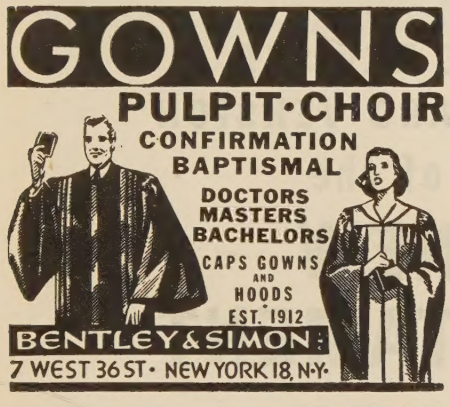
Here and There . . . with *World Call*

THE WORLD CALL for 20c, what a bargain! Is it possible that we could get all of those fine articles appearing in the September issue in one monthly number?"

This was the opening of a letter received by WORLD CALL several months ago from *W. J. McGill*, a leading layman in the Christian church at Shelbyville, Tennessee.

It is gratifying that Mr. McGill looks upon the magazine as a bargain at 20c per copy. But, like most regular subscribers, he has been getting WORLD CALL at a rate cheaper than 20c. Most subscribers order the magazine at the club rate of $1.50 per year. Eleven issues of WORLD CALL are published yearly, giving the club subscriber the magazine for about 13½c per copy.



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Persons who cannot order in groups of five or more together still can secure the $1.50 club rate by ordering for two years at $3.00.

Recent letters from enthusiastic readers show that helpful work is being done toward stimulating the reading of WORLD CALL in their neighboring churches.

Mrs. E. Tipton Carroll, Dothan, Alabama, state WORLD CALL secretary, paid a visit to the Christian church at Braggs, Alabama, and found that the church had only one subscriber, and after discussing the magazine with the members, secured three new subscriptions. Mrs. Carroll indicated in her letter that she plans to visit in more Alabama churches this year for similar WORLD CALL promotion.

E. E. Watson, pastor at Potwin, Kansas, held a meeting in the Ashton, Kansas Christian church where he told the members about WORLD CALL. He urged the Ashton people to study the magazine and report on it in church meetings, and sent in the name of a WORLD CALL representative for the church.

Mrs. H. E. Nethercoat, Tulsa, Oklahoma, follows a different plan for developing prospective readers. She says, "When I get through reading WORLD CALL I send it on to a friend in another town. She, in turn, gives it to a friend."

Circulation mail often reflects the problems encountered by WOLRD CALL secretaries when preparing their orders. One Nebraska secretary wrote in January, "We have had SNOW, and this made it hard to get my subscriptions in." Floods, coal strikes, closed mountain passes, and many other difficulties beset the WORLD CALL secretaries; but somehow, they manage to come through with their subscription orders.

These activities in behalf of better informed members should prove helpful to the churches. Certainly they are an aid to WORLD CALL circulation. Now, when high living costs are facing everyone, it is encouraging to learn that most WORLD CALL readers consider the magazine worth its current subscription price, while a few persons, like Mr. McGill of Shelbyville, even look upon the current subscription rate as a "bargain."

—LOUISE MOSELEY,
NATIONAL WORLD CALL SECRETARY

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1948 to December 31, 1948 Compared with July 1, 1947 to December 31, 1947

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1947-48	1948-49	1947-48	1948-49
Churches	$342,112.58	$347,693.19	$56,996.94	$49,245.11
Bible Schools	116,831.73	113,263.42	3,440.59	4,543.87
Women's Missionary Societies	112,959.49	99,740.39	3,140.71	2,557.35
Councils	196,035.52	207,473.15	4,567.41	3,725.28
Young Matrons' Missionary Societies	4,127.64	4,401.82	316.89	80.00
Guilds	18,013.16	17,974.19	611.31	419.50
Youth Groups	12,723.94	10,732.81	621.02	569.82
Children's Groups	1,424.66	1,260.11	137.67	193.56
Individuals	14,068.83	10,074.01	27,466.53	16,908.42
Grand Totals	$818,297.55	$812,613.09	$97,299.07	$78,242.91
Adult Missionary Organizations Totals	$331,135.81	$329,589.55	$ 8,636.32	$ 6,782.13

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Loss in undesignated and specific gifts $5,684.46.

Last Column

Paper Sent to India for Gospel Printing

"Do you think it would be possible to get about 200 pounds of paper from your paper mill at Camas [Washington]," asked Don McGavran of Clive Taylor, pastor of First Christian Church in that city. "I am allowed about 200 pounds more freight than I now have. Before leaving India I had translated the Gospels but was unable to print them because of lack of paper which is very scarce there and is rationed."

Without hesitation, Vic Gault, community relations supervisor for the Crown Willamette mill in Camas, instructed Dr. McGavran to select the paper he could use and commented "The Good Book must go forth."

The McGavrans sailed January 5 for Takhatpur, Bilaspur district.

When Mr. Finnegan greeted St. Peter he said: "It's a fine job you've got here for a long time." "Well, Finnegan," said St. Peter, "Here we count a million years as a minute and a million dollars as a penny." "Ah," said Finnegan, "I'm needing cash. Lend me a penny." "Sure," said St. Peter, "Just wait a minute."

Question

Sometimes a simple question can have the same paralyzing effect as a punch on the jaw or a bucket of ice water.

"I remember one," the woman said. "I was about 20, and very romantic, and we were walking home on a date. He was not proposing, but he did ask me what I would expect to find in the man I would marry.

"It was all the prompting I needed. Douglas Fairbanks was then the top screen Romeo but my specifications made even Doug seem like a dime store diamond. He must have family, poise, money, looks, ambition, a good job. I went on like that for about three blocks. Sir Galahad himself would have flunked the specifications.

"The young man never said a word all that time. When at last I finished, he said just one short sentence, but it flattened me out like a steam roller.

"'And what, may I ask, do you have to offer in return?'"

"What's that piece of string on your finger for, Bill?"

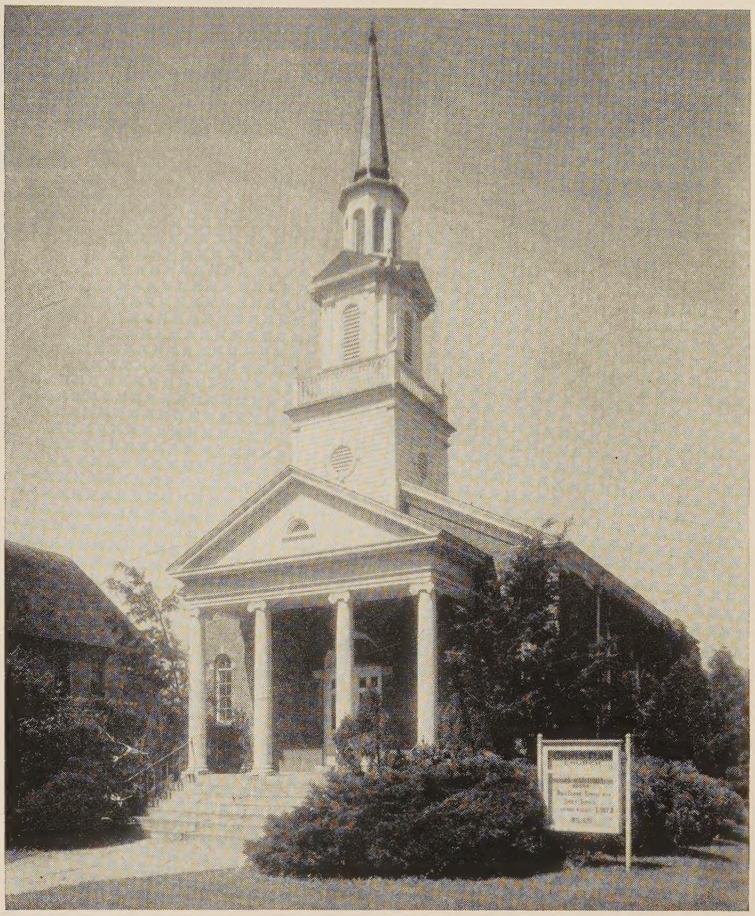
"That's a knot. Forget-me-not is a flower. With flour you make bread, and with bread you have cheese. This is to remind me to buy some pickled onions."—*Boston Globe.*

If you can laugh at yourself, there's still hope that with the Lord's help you'll amount to something yet.

Few of us can hope to make the world better, but we can all refrain from making it bitter.

The Church That Shares...

CARES



FOR THE MINISTRY—

In the days of active service
and
In the time of retirement

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